

HISTORY OF THE MORMON MISSIONARY MOVEMENT IN
SOUTH AMERICA TO 1940

by

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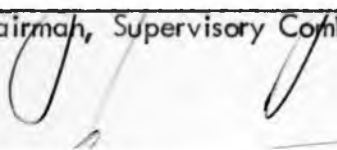
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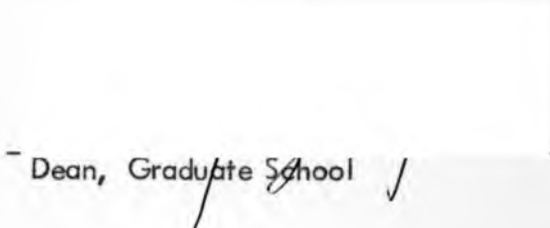

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PREFACE

The Church of Jesus Christ of Latter-day Saints constitutes a system of religious thought and practice that is American in origin. From a beginning in western New York in 1830 it has grown into an organization which is world-wide in scope. Those largely responsible for this expansion are Mormon missionaries--members of the Church who devote two to three years in voluntary proselyting service in the interest of their faith. In many ways the missionary system has become one of Mormonism's most powerful institutions.

This study will trace the history of Mormon missionary expansion into South America up to 1940. The term South America in this thesis designates primarily the area of Brazil and Argentina. This is where the first significant Mormon advances were made in this part of the world. Chile is mentioned in the early chapters and other South American countries are discussed as Mormons came in contact with them.

Throughout the chapters of this thesis the author has attempted to illustrate not only the growth of the Mormon church, but also the proselyting methods, procedures, mission policies and particular problems that have faced the missionaries during the years when Mormonism was struggling to gain a foothold in South America. Chapter III, giving the religious background in Argentina and Brazil, was written for the purpose of helping the reader visualize the ecclesiastical atmosphere in which Mormonism was established.

The chief sources of material for this study have been books and periodicals published by the Mormon church, letters of missionaries, quarterly historical reports

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and financial and statistical reports from the missions, autobiographies, journals, mission publications and private interviews with former missionaries to Brazil and Argentina. This study includes no data concerning the members of the Church in South America, how they were converted to this American religion or their problems in accepting its doctrine and staying true to it. It has not been possible to get any source material which would illustrate a view of the Mormon church through the eyes of a Brazilian or an Argentinean. Because few Mormons have emigrated to the United States from the missions of the Church in South America there are no available journals, diaries or documents of these emigrants which describe the reactions of those who have been the recipients of this proselyting expansion. This study, therefore, is limited to the North American Mormon missionaries' view of their own activities.

In this thesis, the Church of Jesus Christ of Latter-day Saints is referred to frequently as "the Church." This is done for the purpose of avoiding the use of this long proper name or the repetition of the word "Mormon."

I wish to express my appreciation to all those who have given their time, suggestions, and use of materials in assisting the compilation of this work. The L. D. S. Church Historian's Office Library has opened its archives to the author, and the staff has assisted on many occasions in locating materials and films. W. Ernest Young has kindly made himself available for frequent consultation. Dr. William Mulder, Director of Intercultural Studies, University of Utah, and Dr. S. George Ellsworth, Professor of History, Utah State University, have given suggestions and assistance to the author. To the members of my thesis

committee--Dr. C. Gregory Crampton, Dr. Leland H. Greer, and Dr. David E. Miller--I express appreciation for guidance and encouragement in completing this research.

John D. Peterson

CHAPTER I

INTRODUCTION

A Missionary Church

Mormonism, a prophetic religion, is missionary centered. From the very beginning of the Mormon faith, emphasis has been placed on missionary activity. Joseph Smith, as the result of a deep religious experience, was convinced that his message was from the infinite and that it should be given to the entire world. He announced this revelation and those who followed him enthusiastically answered what they deemed to be a prophetic call to do missionary work. They gave of themselves and their means, frequently to the extent of considerable personal sacrifice, for the purpose of gaining converts to the Church. An appraisal of the early Mormon movement reveals the fact that conversion to this new faith brought with it an almost automatic obligation to do missionary work. In many cases men received simultaneously the Mormon Priesthood and a call to extend the borders of Mormonism abroad.¹ It is interesting to note that the Mormon church has been able to successfully maintain, for over a century, essentially this same spirit or desire among the membership of the Church to do missionary proselyting. The message of the missionary, both in the early period of the Church

¹S. George Ellsworth, "Zion in Paradise," Twenty-first Faculty Honor Lecture, The Faculty Association, Utah State University (Logan, Utah, 1959), 5. Ellsworth has done significant research on the Mormons. See S. George Ellsworth, "A Guide to the Manuscripts in the Bancroft Library Relating to the History of Utah," *Utah Historical Quarterly*, XXIII (July 1954), 197. He also has in his possession "A List of Mormon References in the New York Public Library."

and at the present time, has been one concerned with restoration. Mormonism looks back to the days of the early apostles and announces itself to be a restoration of the primitive church with the same teachings, gifts, power, and blessings. It is also forward looking, anticipating the time of the Second Coming of Christ and proclaims itself to be the true form of Christianity that must be a leaven to the whole world before this event occurs. The Mormon elder testifies that Joseph Smith, Jr. received full authority to restore His church and effect the establishment of the Kingdom of God.

Conversion

The Mormon church has always been dynamic and forward looking in its appraisal of missionary conversion. In fact, conversion has figured significantly in the program of the Church and many prophesied events were to be connected with it. Directly concerned with missionary work and conversion is the gathering of scattered Israel, a very prominent doctrine in the Mormon faith.² Conversion, however, is an ideal and often it does not occur in totality.

Conversion is that process by which one lays aside an old set of religious beliefs and practices and with conviction takes up another. The most frequently recurring process of change from the old to the new is syncretism, by which the convert equates attractive and useful features of the new message with meaningful features of the old. Never is the old fully abandoned, however, but continues on, somewhat harmonized with the new. There is ever the problem of new wine in old bottles.³

²Doctrine and Covenants 133.

³Ellsworth, op. cit., 3, 4.

This has been the experience of missionaries in South America. The Church has learned in the years of missionary activity in this part of the world that conversion does not take place overnight. The new message, when applied to the life of the convert, does not bring about a sudden and complete reversal of years of cultural and religious training. One frequently observes a marked change in the life of the convert, but generally speaking, South Americans do not rapidly acquire all the characteristics of a good Mormon.⁴ Historians have recognized that conversion is a very powerful influence in the cultural history of any group of people. As the Mormon church continues to cross cultural boundaries to seek proselytes, conversion will continue to have an influence on the Church at home and abroad.

Universal Message

One studying the early history of the Mormon missionary movement observes the concept of universality in missionary responsibility. The opening verses of the Doctrine and Covenants indicate the degree to which the Church felt an obligation to give the message to all nations:

Hearken, O ye people of my church . . . Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, and there is none to escape.⁵

⁴W. Ernest Young, Salt Lake City, Utah, personal interview with the author, June 3, 1961. Ernest Young completed two missions to Argentina (1935-1938, 1944-1949) and has probably influenced the work of the Mormon church in Argentina more than any other single person. He has observed from experience several converts who have made a very rapid and remarkable adjustment to the doctrines of Mormonism. However, in most cases the process of conversion continues over a number of years and often does not appear complete until it emerges with the second generation of a family who has joined the Church.

⁵Doctrine and Covenants 1:1.

In 1832 the Evening and Morning Star sought to impress its readers with the immensity of the missionary task by printing a population inventory of the world continents and countries and stating that all these must be reached before the end come.⁶ This universal concept can partially be explained by the unique position of Mormonism in Christianity. Most churches are concerned primarily with converting the heathen, whereas the Mormon church, asserting itself to be the restored church of Jesus Christ, feels obligated to carry its message to Christian and non-Christian alike.

Mormons have continued to accept, and have ambitiously attempted to fulfill, this world-wide missionary obligation initiated by the early leaders of the Church. The greatest success in number of converts has been among the people who are already acquainted with Christianity. There are some notable exceptions to this statement, but it appears quite obvious that Mormons have concentrated their greatest missionary effort among Christians. Addison Pratt and other Mormon elders met with considerable success among the so-called heathen people of the Southeast Pacific beginning as early as 1843. According to one Church authority the greatest success of Mormon missionaries to non-Christian people has been among the American Indians, the Hawaiians, the New Zealanders, in the early years and later in Tahiti, Samoa, and Japan.⁷ The

⁶Ellsworth, op. cit., 6.

⁷Brigham H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Vol. IX (Salt Lake City: Deseret News Press, 1930), 76. The basic collection of documents for the history of the Mormons and the development of doctrine is: Joseph Smith, Jr., History of the Church of Jesus Christ of Latter-day Saints, ed. Brigham H. Roberts (Salt Lake City: Deseret News Press, 1951).

Mormon elder generally receives a much more receptive hearing from those who have a belief in the Bible.

Greatest Success Among Protestants

A thoughtful look at past missionary endeavor indicates that Mormons have generally taken their message to Protestants before Catholics and the greatest success in gaining proselytes has been in countries where Protestantism is strongest.⁸ For many years, especially during the persecution of the Church in Nauvoo and the early difficulties in the Salt Lake Valley, the British mission was the stronghold of the Church. For a time the Mormons in England actually outnumbered those in the United States.⁹

Mormonism met with little or no success among Catholic people, but on the other hand met its complete success among not only those of Protestant backgrounds but of those people who felt that Protestant Christianity did not represent the original faith. Mormon doctrine appealed to persons of no particular faith and to those who were looking for something new in religious experience. . . . Mormonism had its greatest success in those countries which had been most successful in their revolt from the Roman church.¹⁰

⁸Richard L. Evans, A Century of Mormonism in Great Britain (Salt Lake City: Deseret News Press, 1937), passim. Evans records the success of the first Mormon missionaries to Great Britain.

⁹William Mulder, "Image of Zion: Mormonism As an American Influence in Scandinavia," The Mississippi Valley Historical Review, XLII (June 1956), 18.

¹⁰S. George Ellsworth, "A History of Mormon Missions in the United States and Canada, 1830-1860" (unpublished Ph.D. dissertation, University of California, 1947), 36. This thesis has an excellent account of the backgrounds of twenty-four early Mormon leaders. Also see, Ellsworth, "Mormon Missionary Activities in Western Continental Europe, 1849-1860" (unpublished paper).

The first real Mormon success in South America came after the introduction of foreign immigration that brought thousands of Protestants to Brazil and Argentina.

Mormons--Americans Abroad

The expansion of Mormonism is a chapter in the story of Americans abroad. A missionary does not leave his nationality at home when he accepts the call to teach the tenets of his religion abroad. Mormon missionaries are no exception to this rule. One must be aware of the fact that Mormonism was born during a century of unprecedented commercial and political expansion. The representatives of Mormonism abroad since 1830 have reflected the thinking and attitudes of the United States.

In the second quarter of the nineteenth century, long before Hollywood warped Europe's image of the United States, we began to send abroad an influential "ism", which was to gain thousands of zealous converts, but which sometimes proved so notorious that European governments on occasion thanked us to keep our peculiar invention at home. The country tried to disown it, but Mormonism, as native to America as Indian corn, was in fact a dynamic and very special version of the country's romantic prospects, its optimistic gospel of a promised land.

By 1850 Mormon apostles, fresh from what was still an adobe and sage-brush Zion in the Rocky mountains, were taking their millennial proclamation beyond the British Isles to Scandinavia, Germany, France, Switzerland and Italy. Widely known by their passports from Washington and their talk about America, the redoubtable Elders were often accused of being white slavers, polygamists fleeing Federal marshals, or speculators and railroad agents seeking emigrants for profit. But through such missionaries America became a household reality to thousands of Europeans. Hardly a family in Denmark, for example, had not read Mormon tracts in 1885, and most knew, or knew of, someone who had gone to Utah.¹¹

In his proselying, the Mormon elder teaches many things.

¹¹ Mulder, op. cit., 18.

The work of Mormon missionaries abroad has been influenced by foreigners' opinions of the United States. Upon discovering the nationality of Mormon elders the minds of many become clouded with thoughts not necessarily of a religious nature. Through the eyes of the South Americans, for example, Mormon missionaries often are suspected of being agents of the United States intent upon disturbing their territorial integrity and political independence. The Church has been accused of being a front organization for U. S. capital seeking financial exploitation of Latin American resources. It is very probable that many South Americans have been unable to overcome their antipathies toward the United States to the extent that they have been receptive to the message of the Mormon church. To what degree has the work of the Church been hindered by the fact that the missionaries have been Americans as well as Mormons? How many missionaries have been denied a hearing because, through the eyes of the people, they appeared as Americans first, and as missionaries of the gospel second? These are very difficult questions to answer. One can be sure, however, that many of the problems encountered by the Mormon missionary abroad, and particularly in South America, have materialized not merely because a religion was involved, but because a nation was also implicated. It may be the desire of the missionary to separate himself and his church from the nation of his origin, but it is usually not possible to do so. Many Latin Americans are undoubtedly sincere in their efforts to be unbiased toward the missionaries whom they invite into their homes. However, one must admit that it is probably difficult for them not to be influenced by the previous impressions which most Latin

Americans hold toward North Americans. Those who esteem themselves to be as Ariel cannot help but be a little suspicious of persons that have been associated with Caliban.¹²

In connection with the Mormon missionary expansion in South America the student of Latin American affairs usually asks these questions: Have Mormons helped or hindered continental solidarity? In attempting to make Mormons out of Catholics has the Church been a stumbling block to the Good Neighbor policy? Has the Mormon elder been a good representative of the United States? These are difficult questions and this writer does not profess to know the correct answers. Answers to these questions seem to be delicately involved with a person's religious beliefs. However, it is interesting to explore the borders of these questions and in a study of this kind it is appropriate to do so.

Between 1925 and 1940 the L. D. S. church sent 166 missionaries to Brazil and Argentina.¹³ These missionaries learned Spanish, Portuguese or German. They lived among the people and taught them their beliefs. They collectively

¹² Donald Marquand Dozer, Are We Good Neighbors (Gainesville, University of Florida Press, 1959), 1. Jose Enrique Rodo, a Uruguyan Hispanicist, published Ariel in 1900 and established the Caliban-Ariel concepts, respectively, for the United States and Latin America.

¹³ Appendix B. Between 1940 and 1961, 2,197 missionaries served the Church in South American missions--Argentine (1935), Brazilian (1935), South Brazilian (1959), Uruguyan (1946), Andes Mission (Chile, Peru, 1959). The ten-year totals for these missionaries are as follows: 1940-1950, 398; 1950-1960, 1,319; 1961, 480. Counting the 166 missionaries for the period 1925-1940, the total to June 1961 is 2,363. See, South American Missions Financial and Statistical reports, 1925-1940. Official record at missionary headquarters (Salt Lake City).

traveled thousands of miles and came into contact with hundreds of people. With many South Americans, this contact was very brief, but others became acquainted with the Mormon elders to the extent that they felt the influence of an American on a personal basis. The opportunity to become thoroughly acquainted with a North American is not within the reach of most Latin Americans. Undoubtedly the impressions of both parties are changed through this association.

A cross section of America and much of that which is typically American is represented in the foreign missionary personnel of the Mormon church. The sons of coal miners, lawyers, university professors, politicians, and farmers who may be students, ex-marines, college graduates, or truck drivers, are sent to this part of the world. By way of a Mormon elder, influences and ideas from a farm family in rural Idaho are projected before the people of Bauru, in the interior of the State of Sao Paulo. The son of a government employee in Washington, D. C., meets the descendants of the coffee barons of Brazil or the children of German and Italian immigrants in the suburbs of Buenos Aires. During the term of his mission an elder will not only meet hundreds of people through proselyting but he will teach English classes, direct radio programs, play basketball, organize youth groups, entertain as a member of a quartet, or work with the Boy Scouts. In many ways the missionary from the United States, not only the Mormon elder but representatives of the Protestant denominations, is in a position to represent the United States in a positive way in Latin America.

It would be naive, however, to admit that North American missionaries, Mormons included, because of opposing religious views and persistent proselyting

efforts, do not at times antagonize some Latin American people. Blunt, business-like, proselyting procedures may create bad feelings when applied to people who are little inclined to change the religious views that are held through strong family ties and long tradition. That the introduction of the Mormon church in South America has had an effect for good would be vigorously denied by some people.

Much as we may applaud the devotion and selflessness of missionaries, the fact is inescapable that they have embroiled our foreign relations. The proselyting zeal of the Salvation Army, the Mormons, and the Christian Scientists among others, has involved our government in a good deal of diplomatic controversy. In recent years the determination of evangelical Protestants to convert the Catholics of Latin America from the error of their ways has been a substantial barrier in the path of Good Neighborism.¹⁴

John A. Mackay, writing from a very definite Protestant point of view, praises the achievements of non-Catholic religious institutions in South America.¹⁵ It is doubtful, however, that he would be willing to admit a contribution by the Mormons. A journalist who appears to write from an unbiased point of view states that he felt the Mormon missionaries were a good influence in Argentina.

Into such a country as this (Argentina) it is a wise thing for the Mormon church to send its young men, because, as my own experience in encountering them all over the world declares, they are a wholesome influence. I say this as a layman, so far as concerns that church, knowing little or nothing of its doctrine, on finding the character and conduct of its people wherever I have met them worthy of commendation and thus compelling the conviction that their doctrine must be a good

¹⁴Thomas A. Bailey, The Man in the Street (New York: The Macmillan Company, 1948), 210.

¹⁵John A. Mackay, The Other Spanish Christ (New York: The Macmillan Company, 1933), 268.

one. In Argentina they will be an excellent influence and reflect credit on their church.¹⁶

It is not the purpose of this thesis to justify the position of North American missionaries in Brazil and Argentina or analyze the effect of the Mormon church on South American people and institutions. This introduction has only been for the purpose of making the reader aware of some aspects of Mormon expansion abroad. Mormon and Protestant missionaries have worked in these countries for many years. They have built churches and acquired vested interests. Even if it could be proved that these foreign religious elements were a detriment to the Good Neighbor Policy it is very unlikely that any change in the present position of these churches would occur.

An interesting aspect of Mormon missionary activity abroad is the influence this movement has had in the United States. A part of South America returns with every missionary who has lived in this part of the world. People residing in California, Utah, Montana, Idaho, Washington, Arizona, and many other states get a look at South America through letters, missionary reports, colored slides, souvenirs, missionary journals, photographs, and the language which the returned missionary speaks. In a time when great emphasis is being placed on peace corps, cultural exchange of students, and greater international understanding as means for achieving world peace, it seems that one cannot deny the part played by the Mormon missionary in helping to bring about a better understanding among nations.

¹⁶Marc T. Green, "The Amazing Argentine," Improvement Era, XXXIX (May 1936), 316. Although Green is writing for an official publication of the Mormon church, he seems to be objective in making the observation.

CHAPTER II

THE FIRST MORMON CONTACTS WITH SOUTH AMERICA

Early Interest

The Mormon church, early in its history, demonstrated an interest in the South American republics as a prospective field for missionary proselyting. A council meeting of the Twelve Apostles at the home of Brigham Young in Nauvoo, Illinois, August, 1841, voted that, "Elder Harrison Sagers proceed immediately on his mission to Jamaica, West Indies, and Elder Joseph Ball to South America according to the appointment of the sixteenth, and that they accompany each other to New Orleans."¹ The records of the Church reveal no details about the missionary labors of Elder Ball in South America. There is a possibility that he never arrived at his destination. Undoubtedly some record of his mission would have been recorded had he carried out this assignment.

An American in Chile, 1851

In February, 1851, Parley P. Pratt was called to preside over a mission that included nearly one-half the globe. He was set apart by the First Presidency of the Church to "fulfill a mission to open the doors and proclaim the gospel in the Pacific Islands, Lower California and South America."² Pratt left Salt Lake

¹Brigham H. Roberts, ed., History of the Church of Jesus Christ of Latter-day Saints, Vol. IV (Salt Lake City: Deseret Book Company, 1956), 413.

²Journal History, February 23, 1851.

in March, 1851, and traveled to California. During July, August, and September he directed the work of the Church in San Francisco and made preparations for his mission.³ The record does not disclose the date on which Pratt arrived at his decision to start the work in Valparaiso, Chile. However, correspondence shows that he had been planning for a mission to South America for some time. In a letter to Addison Pratt in the Society Islands he states, "My long contemplated mission to the Pacific has at length become a reality."⁴ The context of this letter indicates that his destination was to be the west coast of South America. A study of the Journal History during the period Pratt was in San Francisco making preparations for departure does not tell if he made investigations as to the possible difficulties he would encounter in introducing a new faith into Chile. One can be certain that reports of South American Protestant missionary activity were available in San Francisco in 1851 to anyone who was seeking such information. At any rate, the decision was reached to start the work in Chile. Pratt could have organized headquarters for his mission in California, or joined Addison Pratt in the Society Islands, but it seems that he was very anxious to open up the work in South America where no Mormon missionary work had been done. If conditions in South America had proved to be extremely difficult for the introduction of Mormonism in 1851 it is very likely that Pratt would have undertaken the trip

³Reva Holdoway Stanley and Charles L. Camp, eds., "A Mormon Mission to California, 1851," California Historical Society Quarterly, XIV (March 1935), 59-73, 175-182.

⁴Journal History, July 26, 1851.

anyway rather than choose another locality. Mormon missionaries, in the early 1850's, were being sent all over the world⁵ and someone, carrying the message of Mormonism, needed to go to South America. Pratt seems to have been ideally fitted for the task in every way except the language. He could not speak Spanish and the Church had not translated any of its doctrine into this language by 1851. Among the sixty thousand members of the Church in 1850, there were about eleven thousand⁶ in the territory of Utah. Of this number there were probably — very few who spoke Spanish. Despite this disadvantage his correspondence indicates that he was anxious to initiate Mormonism in Latin America. Pratt seemed convinced that the best way to get the work started would be to convert some Spanish-speaking people and let them assist in the translation of Mormon doctrine into their own language. He recognized the lack of language ability as a major obstacle in the progress of missionary work throughout the world.

If the Twelve Apostles will divide the European languages among them, and each become thoroughly versed in one, so as to translate the fullness of the gospel and turn the keys of the same, it will be a great step toward

⁵Roberts, Comprehensive History, Vol. IV, 70. Between 1851 and 1853 missionaries went to Australia, New Zealand, Prussia, Gibraltar, Hindustan, China, Siam, Ceylon, South Africa, West Indies, British Guiana and many other places. For an explanation about this foreign emphasis in the early 1850's, see Ellsworth, "A History of the Mormon Church in the United States and Canada," 236-256. T. B. H. Stenhouse, The Rocky Mountain Saints (New York: D. Appleton and Co., 1873), 568-650, gives an account of the transition in the missionary movement after the Utah War. For a summary of all the early missionary activity in the various countries, see Andrew Jenson, L. D. S. Encyclopedic History (Salt Lake City: Deseret News Press, 1941).

⁶William Edwin Berrett, The Restored Church (Salt Lake City: Deseret Book Company, 1949), 493. This is a good source for statistical information on membership by year, 1830 to 1940.

the consummation of the work. I trust and hope also that they will soon be introduced into our University and among the Elders of Israel in preference to the dead languages, or those of less consequence.⁷

Pratt assigned himself the Spanish language and started to study it diligently in July of 1851. One can get a feeling for his optimistic nature by his statement regarding the language, "I am studying Spanish with all diligence and will, I trust, master it in the course of a few months."⁸

Conditions in Chile

In many ways Pratt's choice to start the work in Valparaíso, Chile, was a good one. Considering that the Mormon faith succeeds best in an atmosphere of religious tolerance and political stability, Chile was probably the best place in Spanish South America for Pratt to go in 1851. His letters affirm that he did not find the degree of political freedom that North Americans would anticipate, but in comparison to other South American republics, Chile in 1851 was much better off in this regard than most of its neighbors. "Of all the Spanish American republics, only two achieved a relatively stable political structure shortly after independence--Chile and Paraguay."⁹ Men whose fame had not been won on

⁷ Mission History Duplicates, South America, 1851 (Salt Lake City, L. D. S. Church Historian's Library). This is a volume of collected correspondence concerning the early missions of the Church. Most of the letters under the section on South America can also be found in the Journal History, 1851-1852. This source is hereafter cited in the footnotes as Mission History Duplicates.

⁸ Journal History, August 28, 1851.

⁹ Donald E. Worcester and Wendell G. Schaeffer, The Growth and Culture of Latin America (New York: Oxford University Press, 1956), 553.

battlefield came to leadership in Chile and a relatively stable political order was established. Every five years, the constitutionally provided election was held, but the restrictions upon suffrage, the good times that prevailed, and the general popularity of the outgoing president assured his reelection or the election of his chosen successor. Thus Chile, by the mid-century, came to be controlled by a conservative, self-perpetuating oligarchy who, for the most part, acted in the best interest of Chile.¹⁰

The early establishment of the Lancastrian method of instruction in the schools gave Chile an advantage over many of the South American republics in education. Considerable progress in this regard was made during the administration of Bulnes when Manuel Montt was Minister of Education. However, even after the progress of the 1840's and 50's, a system of universal education was something only dimly perceived in the distant future.¹¹

According to the Constitution of 1833, the religion of the Republic of Chile was Roman Catholic to the exclusion of the public exercise of any other faith. This constitutional clause corresponded perfectly to the social conditions of the time and Catholicism became the religion of the State simply due to the fact that all the people were Catholics.¹² However, it seems that this

¹⁰ Ibid., 563.

¹¹ Ibid., 565.

¹² J. Lloyd Mecham, Church and State in Latin America (Chapel Hill: The University of North Carolina Press, 1934), 253. This seems to be the definitive work in the field and many other authors quote him.

constitutional exclusion of other cults was never completely enforced. The first Anglican chaplain assigned to Chile reached Valparaiso in 1837. In 1847, the Reverend David Trumbull organized a Protestant Union Church in the city and in 1856 this congregation erected its own building. Soon after other churches were built. The interpretation of the constitutional phrase "public exercise" was generally regarded as not prohibiting religious worship of non-Catholics inside buildings. After thirty years this interpretation was finally declared law by the Ley Interpretative. This also permitted Protestants to conduct schools and instruct their children in the doctrine of their respective religions.¹³ In 1925, the Chilian constitution separated the Church and State.¹⁴

On September 5, 1851, in company with his wife Phoebe and Elder Rufus Allen, Parley P. Pratt left San Francisco for Valparaiso, Chile, on board the "Henry Kelsey."¹⁵ Before he left, the saints in San Francisco collectively donated, or subscribed to be given afterward, a total of fourteen hundred dollars to assist him on his mission.¹⁶ It appears from the record that subsequent to sailing Pratt had made tentative plans to go to New York via the Isthmus of Panama to get some books printed. He undoubtedly realized how difficult it would be to do

¹³ Ibid., 345.

¹⁴ Webster E. Browning, The West Coast Republics of South America (London: World Dominion Press, 1930), 25. This is a Protestant missionary summary of Chile, Peru and Bolivia. In 1930 there were 467 missionaries and 31,047 communicants. Total population was 13,851,900.

¹⁵ Journal History, September 5, 1851.

¹⁶ Mission History Duplicates, n. p.

effective missionary work without tracts or published material. However, these plans were never carried out.¹⁷ The group arrived in Chile on November 8, after a slow tedious passage of sixty-four days. In his first letter to the brethren he told of finding suitable lodgings in the French hotel, Valparaiso, and makes this comment about the conditions in Chile:

We find the country in the midst of revolution and civil war. Two persons, General Bulnes and General Jose Maria del Cruz and their adherents are fighting for power and rule. Business is dull, living high, and doubt and uncertainty characterize every transaction in the various business departments.¹⁸

Correspondence of November 24, 1851 gives the indication that the three missionaries are a little homesick and perhaps discouraged. Pratt requests the "Star" (Millennial Star)¹⁹ and any back numbers or reading material to be sent in care of the English Steamers office in Valparaiso. He states:

There is famine for word of our fellow creatures. I am one year behind the age as to information. I have lived four or five years in the mountains, traveled three months in the desert and sailed sixty-four days on the lone ocean, and landed here among a strange people of another tongue; and as if this was not enough to crown the mist of obscurity and of long darkness, behold a civil war is raging here, and none will speak, write or print much light on any subject.²⁰

¹⁷Journal History, August 28, 1851.

¹⁸Mission History Duplicates, n. p.

¹⁹Millennial Star. This is the official publication of the Mormon church in Europe. It started circulation in 1837. Events of Church history are recorded in the issue at the time of their occurrence, which makes it a valuable source for almost any study of Mormonism. It records Pratt's arrival in Chile in 1851 but makes no other reference to missionary work in South America.

²⁰Journal History, November 24, 1851. Many of the letters recorded in the Journal History also appear in: Parley Pratt, Jr., ed., Parley P. Pratt's Autobiography (Salt Lake City: Deseret Book Company, 1950), 388-403.

The main task of the missionaries was to learn the language. They spent most of their time attempting to become proficient in Spanish as soon as possible. In December, 1851, Pratt reports that each day they made some progress and were already able to understand what they read in the Spanish scriptures, daily newspapers, and history books. In his correspondence Pratt told that they were learning about the countries of Spanish America, "their manners, customs, laws, constitution, institutions, civil, religious, etc., etc."²¹ He reported to the brethren his impressions of the various revolutions then in progress. Up to the end of 1851, the missionaries had done no preaching.²²

Pratt wrote a description of the Chilean people and some of their institutions that prove to be very interesting to historians. This American in Chile in 1851 knew very little about Latin America before he arrived there. His comments, however, seem to be quite objective.

The Chilians are a mixed race of Spanish and Indian blood--say four-fifths Indian--consequently coarse features, black hair and eyes, low foreheads, high cheek bones, broad faces, and in most cases copper colored skin in its various shades and degrees, whilst a few are white and even fair and beautiful. In general they are ignorant and devoted Catholics. Probably more than half of them can neither read nor write. Their knowledge of arts and industry is extremely limited. In manners they are simple, frank and extremely sociable and apparently affectionate, but subject to a small, low meanness in their dealings, and to trifling thefts. There are, however, many honorable exceptions to these faults.²³

²¹ Parley Pratt, Jr., ed., Parley P. Pratt's Autobiography, 394.

²² Millennial Star, XIV (February 29, 1852), 209.

²³ Mission History Duplicates, n. p.

Pratt had this comment to make about the reading of the Scripture and religion in general:

The Bible is not in general use among them, being prohibited by their religion; but I found many who had read it and all, so far as I tried the experiment, seemed willing to hear it read. They told me of the abominations of their priests, and they administered all the ordinances for money. The constitution established the Roman Catholic religion, supports it out of the treasury and prohibits all others. There is, notwithstanding this prohibition, a Church of England and an American Congregational Church in Valparaiso. I visited and conversed with the minister of the latter and he said there was no difficulty in landing religious books or papers and circulating the same, although the press is not free to print or publish any religion but the Catholic. He has imported and distributed Bibles in Spanish, and had placed them for sale in bookstores. Foreign books are landed free of duty.²⁴

In January, 1852, the missionaries left Valparaiso and traveled four days by oxen to a small village called Quillota, thirty-six miles in the interior. They rented rooms in a house with a native family and stayed in this little city for almost two months. Two young daughters in the family assisted the elders in learning the language and seemed to enjoy reading the Bible with them. Pratt continued to study but made no attempts to preach. He made some very interesting observations about the Araucanian Indians and expressed disappointment that he did not have the means to visit them.

This brave and patriotic nation of freemen have maintained their liberty and independence unimpaired for three-hundred years against the combined powers of old Spain and all of her colonies, sustaining a defensive war, with but little cessation for nearly two hundred years, without fire-arms or other modern means of defense. Some of their history I hope to translate and publish hereafter.²⁵

²⁴ ibid.

²⁵ ibid.

Toward the middle of February it appears that Pratt's resources were becoming quite limited. Almost apologetically, he wrote to Salt Lake City stating that he stayed until means were exhausted. His letter indicates that he prayed diligently for a way to open up, but inasmuch as he could neither speak the language sufficiently to preach nor find a way to earn a living he was forced to return to California.²⁶ In early March the missionaries left Quillota and returned to Valparaiso. A few days later they embarked on the ship "Dracut" for San Francisco. The return voyage to the United States took seventy-nine days. The missionaries suffered from lack of proper food and water. One can conclude from Pratt's description that sailing conditions in 1852 were not particularly rapid or pleasant between Chile and California. When they had been on the water almost two months he wrote,

Fifty-five days have passed like a dreary imprisonment to us with but little to eat. We live on a little poor, hard bread, probably baked some two or three years ago, and some beans and very poor, damaged salt beef and pork. We have no flour, potatoes, sugar, molasses, rice or other comforts, although we pay a good price for passage.²⁷

Results of the Mission

The Mormon missionaries were in Chile about four months. They returned to California in May, 1852, without having made a convert to the Church. The record discloses an absence of any public preaching. It appears that the only person who became at all interested in the Church through Pratt's efforts was a

²⁶ Ibid.

²⁷ Ibid.

sailor whom he met on the return voyage. One examining this mission to Chile could easily conclude that the most positive accomplishment proved to be the presence of a Mormon apostle on South American soil. However, Pratt's stay in Chile revealed some important facts about the possible success of Mormon expansion in this part of the world. He learned in a practical way perhaps more than a good course in Latin American area studies could have taught him. It is very possible that this experience made him the best informed authority on Latin America in the Great Basin in 1852. He witnessed revolutions and political instability. In the ecclesiastical realm he saw the domination of the Catholic church. He viewed the efforts of a few Protestants against the background of this vast influence. He returned with a much better idea of conditions and some of the problems that would be involved in successfully establishing the Mormon church in South America. He acquired a fair knowledge of Spanish, and some ability in speaking it.²⁸ He also gained a desire to translate the Book of Mormon into Spanish.²⁹

Proclamations

Pratt was handicapped while in Chile because of his inability to speak Spanish. This disadvantage, however, did not restrict his ability in using the written word in order to get his message over to the people. As a result of his

²⁸Parley Pratt, Jr., op. cit., 408. During the year 1854, Parley P. Pratt was regent at the University of Deseret and taught a class in the Spanish language.

²⁹Mission History Duplicates, n. p.

mission to Chile the South Americans were included in a publication which he termed his "extraordinary proclamation." This document has proved to be one of the very interesting manuscripts in early Mormon history and reveals one of the prominent methods used by the first missionaries in their proselyting. Being able to reach but a limited number of the population they resorted to the proclamation, printed in the newspapers, to bring the Mormon doctrine to the attention of the general public. In January, 1852, while Pratt was still in Chile, he wrote his Proclamacion Estraordinaria, Americanos Espanoles.³⁰ His manuscript was published later in 1852 by Monson, Haswell and Company, Printers, San Francisco. What success Pratt had in getting this rather outspoken document printed in the Latin American newspapers in the early 1850's is not known. The author has been unable to document the extent of its circulation. It is very possible that Pratt found several newspapers that were willing to print it. In this publication Pratt addresses himself to the "Spanish Americans of California, Mexico, Central America, Colombia, Bolivia, Peru, Chile, Buenos Aires, and elsewhere." He narrates the events leading up to the establishment of the Mormon church and the settlement of the Salt Lake Valley. He testifies to them that the aboriginal tribes of America are literal descendants of ancient Israel and relates their migration from Jerusalem as recorded in the Book of Mormon.

³⁰ Parley P. Pratt, Proclamation Extraordinary to the Spanish Americans (San Francisco: Monson, Haswell and Co., 1852), passim. A copy of the original, printed in Spanish and English on the same page, double column, is in the Coe Collection at Yale University (#1138). Ellsworth's bibliography indicates that a copy is recorded at the Huntington Library and notes this evaluation of the document (not written by him): "It is a rabid, outspoken, and in many places an extremely vulgar attack on the Catholic Church."

He congratulates them on their revolution from the rule of Spain.

For three centuries you groaned under the oppression of the Spanish yoke. You then arose like a giant from his slumbers, shook off your chains, burst your shackles in sunder, and established what are called republican governments. . . . But your freedom is far from complete. You must imitate as far as possible the glorious examples of the free constitutions and laws set before you by your republican neighbors, the United States.³¹

In his lucid prose Pratt continued to outline the course he felt they must follow in order to improve their conditions. He suggested a need for more freedom of human intellect, and more liberty of conscience, thought, speech and the press. He advocated the withdrawal of all the national funds from the Catholic church and declared his opinion that all religion must be protected but not supported out of the public treasury. He felt that the clergy should be allowed to marry. He expressed his opinion that they needed a system of schools, supported by public funds, for the education of all their children. He advocated wide publication of the scriptures.

Let every male and every female learn to read, and write, and think. Publish large editions of the Scriptures, place them in every school as a class book; and in every family, and encourage all the people to read them with care. . . . Then, O, Spanish Americans! Then you will have commenced to drink deep at the fountain of liberty, light, and of truth; and to bask in the sunshine of wisdom, peace and love. . . . Cherish the spirit of Industry and of cleanly habits. Grasp the knowledge of history, geography, astronomy, music. Lay hold of the useful--the ornamental. Adopt and carry out all the modern improvements in the useful arts; in agriculture, mechanics, manufactures, navigation, intercommunications, etc.³²

In his closing sentences he invited the people to accept the Mormon missionaries when they would come among them and read the Book of Mormon when it was published in Spanish.

³¹ Ibid., 14.

³² Ibid., 16.

Before Pratt left for Chile in 1851, he wrote another proclamation which included the South American people. This proclamation³³ was addressed to the people of the coasts and the Pacific Islands. It was published in Australia in 1851. The extent of its circulation cannot be accurately ascertained.

Upon arrival in the Salt Lake valley in the fall of 1852, Pratt undoubtedly made some report of his mission to the authorities of the Church. No documents could be located by the author which would indicate what his recommendations were regarding the future of the Mormon mission in Chile. One factor seems to indicate that his appraisal of possibilities was favorable. In 1854, William Hyde, Lewis Jacobs, Isaac Brown and John Brown were called on missions to Valparaiso, Chile.³⁴

³³Parley P. Pratt, Proclamation to the People of the Coasts and Islands of the Pacific by an Apostle of Jesus Christ (Sydney, New South Wales: Hiberiam Press, 1851), passim. Original at Yale University: Coe Collection #1137. New York Public Library List, p. 208. Also see, New York Public Library Bulletin, XIII (March 1909), 183-239. Evaluation of the document: "One of the great documents of Mormon history. The first proclamation of the Church printed in Australia. The Apostle Parley P. Pratt, in 1851, was called to be President of a mission that included nearly one-half the globe. The Proclamation, which marked one of the most pretentious colonization and proselyting efforts of the Saints, is divided into chapters. It is addressed in turn to pious Christians, to the Christian sinner, to Pagans, Jews, and the red men of America. The work is unrecorded by Jenson. Bancroft lists it in his List of Authorities, but places the date 1852. Subject matter makes it appear more like it was issued in 1851." This information was received during an interview with S. George Ellsworth, May 14, 1961, Logan, Utah. Both of the proclamations mentioned above can be found in English in Parker Pratt Robinson, ed., Writings of Parley P. Pratt (Salt Lake City: Deseret News Press, 1952), 151-176.

³⁴Andrew Jenson, ed., South American Mission History (Salt Lake City: L. D. S. Church Historian's Library, December 1925). This is a compiled history taken from the quarterly historical reports of the South American Mission for the first ten years, 1925-1935. There are no page numbers, but the record is chronological by date.

However, these men never reached South America and the factors which explain their failure to complete this mission are not clear. It is very possible that some of the Church authorities felt that the few available missionaries could be of much greater service to the Church if they were sent to a part of the world where the chance of making converts was greater. One senses a definite lack of interest in South America among Mormon leaders after 1854.

One observes a much more practical Mormon missionary policy after 1857 when most of the elders were called home to meet the threat of Johnson's Army. The early 1850's saw Mormon elders called to go all over the world to preach. In contrast, after the Utah War, the Church did not follow up these far-flung beginnings,³⁵ but concentrated on Great Britain and Western Europe where early missionary work had resulted in thousands of converts and immigrants. Ellsworth suggests two reasons for this change to the practical from the ideal missionary philosophy. First, Brigham Young was a practical colonizer. The Mormon church needed population and colonists and it seemed that Great Britain and Scandinavia proved to be the best place to get them. Second, perhaps Brigham Young visualized a problem of race assimilation if people from all over the world began gathering to Utah. Also, it was a natural tendency for the missionaries of the Church to return to the country of their origin and proselyte among their own people.³⁶

³⁵See note 5, Chapter II, p. 14, for the source describing these missions.

³⁶Interview with S. George Ellsworth, May 14, 1961, Logan, Utah.

Parley P. Pratt met an untimely death in 1857 before he realized his desire to translate the Book of Mormon into Spanish. It seems, however, that he succeeded in passing on to his posterity a strong inclination to serve the Church among the Spanish-speaking people. His son, Helaman Pratt, was one of the first missionaries to go to Mexico in the early 1870's. His grandson, Rey L. Pratt,³⁷ completed more than twenty-five years of missionary work among the people of Mexico and was among the first missionaries to go to Argentina in 1925.

Seventy-five years passed before Mormon missionaries opened another mission in South America. Many changes took place during this period of time. The growth of liberalism, a strong anti-clerical movement and the influx of thousands of immigrants from Western Europe changed the ecclesiastical makeup in this part of the world. It became much easier for Protestants to live in South America. Many other modifications in Latin American society made the prospects of the second Mormon attempt, in Buenos Aires in 1925, much more optimistic than Pratt had found in Valparaiso in 1851.

Between 1852 and 1925 there were several brief contacts between the Mormon church and the South American continent. In 1853, Elders James Brown and Elijah Thompson attempted to establish missionary work in British Guiana.³⁸ However, prejudice against the Mormons prohibited their entry. In 1900 an

³⁷Rey L. Pratt seems to have inherited the poetic and musical ability of his grandfather. He translated many hymns of the Church into Spanish. See South American Mission History, March 1926.

³⁸Roberts, Comprehensive History, Vol. IV, 70, 71.

archeological expedition from Brigham Young University made it as far as Bogota, Colombia. However, the expedition, numbering twenty-three, had been limited to six at Juarez, Mexico, by Mexican authorities who were reluctant to allow this number of Americans to cross their territory. Benjamin Cluff, leader of the group, returned in September after spending a few weeks in South America. The results of the expedition were not impressive. Accounts of the expeditions were published in the *Deseret News* and seem to have created some excitement in Utah in the summer of 1900.³⁹ In 1906, H. S. Harris, President of the Mexican Mission, made an extended trip through South America to look for new country for colonization purposes. No other details of this trip are given.⁴⁰ Elders Andrew Jenson, Assistant Church Historian, and Thomas S. Page, a former missionary to Turkey and Armenia, visited South America in 1923. They traveled in Argentina, Bolivia, Brazil, Chile, and Peru. Jenson was impressed that, "South America was a field ready for harvest if missionaries should be sent there and so reported on his return home."⁴¹ Also in 1923, two German families who had been converted to the Church in Germany immigrated to Argentina. Their correspondence to the authorities in Salt Lake City seems to have revived interest in a South American mission.⁴²

³⁹Deseret Evening News (Salt Lake City, Utah), April 7, 1900, 17.

⁴⁰Rey L. Pratt, "History of the Mexican Mission," Improvement Era, XV (June 1923), 487.

⁴¹Andrew Jenson, Encyclopedic History of the L. D. S. Church (Salt Lake City: Deseret Book Company, 1935), 810.

⁴²South American Mission Branch and District History (Salt Lake City: L. D. S. Church Historian's Library), December 1925.. This is a compiled history of branches and districts taken from Quarterly Mission Historical Reports. There are no page numbers. It is chronological by date. Hereafter, this source is cited in the footnotes as follows: South American Mission Branch and District History. Also see, Deseret News, Church Section (April 8, 1959).

CHAPTER III

THE RELIGIOUS BACKGROUND: ARGENTINA AND BRAZIL

Catholicism, the predominant religion in South America, has a wide circle of influence over the people and institutions in this part of the world. In fact, to be a citizen of a South American republic has been almost synonymous in the popular mind with being a Catholic. "Its association of ideas is so natural that Catholicism is sometimes considered as the guarantee of humanity, and the feeling appears that to become a Protestant would mean ceasing to be a man."¹

Latin American historians agree that political independence in South America did not break the dominance of the Catholic church. Upon taking over the direction of their own affairs, the new states continued for a time to maintain a uniform religious policy--Catholicism was the State religion. However, when the papacy refused to recognize these new states, ecclesiastic differences soon clouded the scene.

In Argentina, the old Church-State relationship that existed in the Colonial period, with certain significant modifications, was perpetuated. In Brazil and Uruguay, the connection between Church and State was dissolved. Other Latin American countries adopted varying policies with regard to the Catholic church.

¹Royal Institute of International Affairs, The Republics of South America (London: Oxford University Press, 1937), 263.

The issue between the Vatican and the new South American republics was primarily concerned with the succession of the real patronato or royal patronage. From early colonial times the papacy had given to the king the prerogative of nominating all members of the episcopal hierarchy within his dominions. With successful revolution, the new republics claimed that this right passed to them automatically along with the political sovereignty over the land. The papacy disputed this claim asserting that, upon these conditions, the patronado reverted to the Catholic church.² As this undefined ecclesiastical condition continued to remain unsolved, the Catholic church organizations in South America became disorganized and this resulted, over the years, in a lack of guidance and discipline over the clergy. The Church came under attack and many of its privileges were taken away. However, this opposition was against the Catholic church as a political force, not against Catholicism as a religion. This is an important distinction. "The abolition of tithes, suppression of religious orders, confiscation of ecclesiastical property and like measures were, as a rule, acts of vengeance wreaked upon the clergy by their political opponents."³

It is not completely fair to criticize the involvement of the Catholic church in politics after the wars of independence. It was natural for the clergy to plunge even deeper into matters of the state when their rights were endangered by

²William Lytle Schurz, Latin America (New York: F. P. Dutton and Company, Inc., 1942), 355.

³J. Lloyd Mecham, Church and State in Latin America (Chapel Hill: The University of North Carolina Press, 1934), 503.

representative government. For centuries the clergy was a component of a great political organization. It is not logical that overnight they would abandon completely this ancient practice. However, when the Catholic church chose to take part in political controversies, it had to suffer the consequences when the faction it supported was defeated. In losing it frequently suffered the fate of the defeated opposition. Church privileges were curtailed, however, not because of the religious principles involved, but to assure the victors that the Church had lost its ability to express political influence that would endanger the position of the party in power.

The Argentine constitution of 1819 guaranteed liberty of conscience, but also stated that "the government owes to religion the most efficacious and powerful protection."⁴ This illustrates the pattern of Argentina's attempt to go the "middle of the road" in regard to the Catholic church. The constitutional convention of 1853, which met to draw up a new government after Rosas had dominated the Church for over thirty years, had strong Catholic and strong liberal factions. The former proposed that Catholicism be constitutionally established as the official national religion, but since this was unacceptable to the latter, the constitution simply states that the government "supports" the Catholic church,⁵ and that the president and vice president must be Catholics.⁶ The

⁴Ibid., 275.

⁵Juan Carlos Zuretti, Historia Ecclesiastica Argentina (Buenos Aires: Huarpes, 1945), 239.

⁶Constitution of the Argentine Nation (1853), Article 2.

Senate was made the nominating body for filling high ecclesiastical positions, and the president can allow or refuse promulgation in Argentina of degrees, councils, bulls, briefs, and rescripts of the Supreme Pontiff.⁷ Also, free exercise of religious belief was guaranteed for citizens and foreigners.⁸ In 1888, a civil marriage law was passed and is still in force. The law grants validity only to marriages publicly solemnized in the office of the functionary in charge of the civil register. Until 1954 divorce was unknown to the Argentine law. Periodic attempts to legalize divorce proved unsuccessful until Peron's second term when he apparently used this method to end a struggle with the ecclesiastical authority in Argentina.⁹

In Argentina the constitutional phrase that the federal government "supports" the Catholic church apparently has been interpreted by some people to mean that the government does not consider the Catholic church to be the State religion in Argentina. Mecham does not agree with this interpretation and states:

Surely, if a faith is financially supported by the State, if some of its personnel is subject to governmental nomination, if the president of the republic must belong to that faith, if all religious ceremonies in which the State participates are conducted by that faith, and if pontifical documents issued for the governance of that faith are subject to governmental scrutiny, it is certainly the State religion quite as much as is the Established Church of England.¹⁰

⁷Ibid., Article 76.

⁸Ibid., Article 86, clauses 8 and 9.

⁹John J. Kennedy, Catholicism, Nationalism and Democracy in Argentina (Notre Dame: University of Notre Dame Press, 1958), 204.

¹⁰Mecham, op. cit., 288. Also see, Ysabel F. Pennie, The Argentine Republic (New York: Macmillan, 1945). This is a good general history of Argentina. A good article for general information similar to Mecham is L. E. Shuck, Jr., "Church and State in Argentina," Western Political Quarterly

Brazil

Catholicism was the official religion while Brazil was a colony and continued to be so during the period of the Empire. Nevertheless it seems that a degree of tolerance, characteristic of Brazil, allowed a freedom of religion and worship that contrasted sharply with the severe restraints imposed in Spanish South America.¹¹

In the constitution of 1890, the Church and State were separated and full religious freedom was guaranteed. Article 72 provided, "All individuals and religious confessions may exercise their cult publicly and freely, associating together for the purposes of acquiring property in accordance with the dispositions of the common law." Other paragraphs in this article stipulated the religious rights of citizens. This same freedom of religion was reaffirmed in the constitution of 1937 and subsequent constitutions.¹² The Catholic church has

(June 1949). John J. Considine, M.M., Call for Forty Thousand (New York Longman's Green and Co., 1946). This source illustrates revitalized activity by Catholicism and growing unity between Church and State beginning at the turn of the century, which helped Peron come to power. Mark H. Cannon, "The Closing and Opening of Mormon Chapels by the Police in Argentina" (unpublished article). This is an interesting study involving the Mormon church in Argentina in 1949.

¹¹T. Lynn Smith, Brazil, People and Institutions (Baton Rouge: Louisiana State University Press, 1954), 570.

¹²Ibid. An interesting document giving the opposite point of view is: Dom Antonio de Mecedo Costa, Bispo de Para, A Liberdade de Cultos (Petropolis: Editora Vozes Ltda.), *passim*. This is an eloquent appeal before the legislature in 1888 requesting that Catholicism continue to be the State religion of Brazil. He argues that it is not a privilege for the Catholic church to be the national religion of Brazil but an obligation which has fallen upon the Church by tradition.

title to all its properties, and all buildings used exclusively for religious purposes are exempt from taxation. Since the constitution of 1891, only the civil marriage ceremony is recognized as legal in Brazil. According to the civil law, this marriage is monogamous and indissoluble. There exists no complete legal divorce. There is a type of marriage separation known as desquite which does not break the marriage contract but relieves the parties of the obligation to live together. This type of separation has increased over the last thirty years and has resulted in a new type of marriage contract known as "commercial marriage" where couples who cannot legally be married civilly agree before a notary public to live together and share their support of each other.¹³

Public instruction in Brazil must be laical. Religious instruction may be given after school hours, with the approval of the parent. The Catholic church, no longer a strong force in public education, maintains a great number of elementary and secondary schools all over the country.¹⁴

It is interesting to note that beginning in the 1870's, the extreme liberalism of Dom Pedro II invited the spread of many radical and religious ideologies. One of the religious isms that has exercised an influence in Brazil far out of proportion to its numbers is Positivism.¹⁵ Positivism, introduced into Brazil by Benjamin

¹³Thales de Azevedo, "Familia, Casamento e Divorcio no Brazil," Journal of Inter-American Studies, Vol. III (April 1961), 213.

¹⁴Mecham, op. cit., 325.

¹⁵Ibid., 322.

Constant and Meguel Lemos, championed the cause of the abolition of slavery and the divorce of all religion from political connection. An indication of its influence is found in the fact that the Brazilian flag carries a Positivist slogan--ordem and progresso (order and progress).¹⁶

An appraisal of religion in Brazil would not be complete without some mention of Spiritualism. The first Spiritualist Society on the continent was organized in Brazil in 1873. Since that time this movement has made remarkable development. In 1919 this movement claimed 271,530 members in the republic. There were at that time one thousand societies. Most of these met in private homes for seances and the study of Allen Kardec's lectures. This movement has never had any kind of national organization. Its spread throughout the republic was due entirely to the contagious enthusiasm of its adherents.¹⁷ Smith points out that the longer a student of Brazilian institutions remains in Brazil, the less likely he is to remain convinced of Brazil's religious homogeneity. He states that the upper classes may have freed themselves, to a considerable extent, of animistic beliefs and magical practices; but this is not the case among the masses. Brazil is a country where the lives of many people are still influenced by magic. The number of whites, mulattoes, and individuals of all colors and color graduations, who in their afflictions and troubles consult the Negro fetishers, is considerable.¹⁸

¹⁶John A. Mackay, The Other Spanish Christ (New York: The Macmillan Company, 1933), 167.

¹⁷Ibid., 179.

¹⁸Smith, op. cit., 587.

As one passes down the social and color scale from the rather pure white population of high estate to the blacks and red men who rank at the bottom of the social ladder, he passes from a population in which Christian monotheism reigns supreme to one in which the fetish cults from Africa and the magico-religious patterns of the aborigines hold almost undisputed sway.¹⁹

The Protestant Movement in Argentina and Brazil

Two Genevan ministers landed in Rio in 1557. Along with twelve French Huguenots, these ministers were the first Protestant missionaries to land on the South American continent. However, this attempt by Protestants to organize a Huguenot colony in Brazil failed when Villegagnon, the admiral in charge, turned Catholic.

While religious motives were not absent, the whole enterprise savors somewhat of an attempt to do with the Pope what the English buccaneers delighted to do with the King of Spain, since his beard. The true Protestant movement was not yet born.²⁰

In 1630 the Dutch West Indies Company carried out a successful campaign against the Portuguese and captured a foothold in Bahia, in northeastern Brazil. According to Mackay, the expedition was accompanied by a group of missionaries,²¹ some of whom learned Guarani and did a little work among the Indians. By 1654 the Dutch were forced to withdraw.

The first Protestant body to obtain a foothold in South America was the Anglican church. In the early 1800's, this church, by way of a treaty drawn up

¹⁹ Ibid., 588.

²⁰ Mackay, op. cit., 232.

²¹ Ibid., 233.

between Great Britain and Brazil, was given permission to organize a congregation for members of its own communion living in that country. The treaty stipulated, however, that any church buildings must be built so as not to suggest their identity and use. The Anglicans constructed such a building in 1819 which became the first non-Roman Catholic place of worship to be built in South America.²² The Anglican church held its first church service in Buenos Aires in 1824 and opened its first church building in 1831.²³

The Board of Foreign Missions of the Presbyterian church in the United States was the first of the North American Boards to establish its work in South America. Ashbel Simonton landed in Rio in 1859. He organized a Bible class in Portuguese in 1861. By 1864 membership was over one hundred.²⁴ About this same time the Methodist Episcopal church and the Southern Baptist church sent their first missionaries to South America. The Congregationalist movement also started about 1855. The work of the Southern Baptists in Argentina began about 1903. However, there were Baptist congregations in Argentina before the North American group. In 1877 immigrants from the Volga region in Russia settled in the Province of Entre Rios. A French-speaking colony of Baptists in the Province of Santa Fe maintained services as early as 1881.²⁵

²²Ibid.

²³Webster E. Browning, The River Platt Republics (London: World Dominion Press, 1928), 55. This is one in a series of three reports written from a Protestant point of view by men interested in world evangelization. The facts presented appear to be accurate. The statistics are difficult to substantiate. It is probably somewhat biased. It contains maps.

²⁴Ibid., 52.

²⁵Ibid., 53.

The American Civil War affected evangelical work in Brazil in an interesting way. A Confederate general, A. T. Hawthorne, was concerned with the plight of the southerners whose fortunes had been ruined in the war. He visited Dom Pedro II who assisted him in acquiring land with a mild climate and fertile soil. Although abolition sentiment was widespread in the Empire in 1866, negro slavery still prevailed. It appeared that quite a number of southerners preferred Brazil over the South. They established a colony known as Villa Americana on the temperate plateau in the State of Sao Paulo near the present city of Campinas. Later generations of these southerners have intermarried with the Brazilians of the vicinity and the community has lost most of its original character. However, a veritable dynasty of physicians, dentists, and businessmen has sprung from the colony, and holds a prominent place in professional circles in Sao Paulo and Rio de Janeiro.²⁶ The World Dominican Report on Brazil in 1932 stated, "The spiritual needs of these Presbyterian, Baptist and Methodist emigrants made a strong appeal for the newly formed southern evangelical churches in the United States, to send missionaries to Brazil."²⁷

Other nationality groups have had an effect on the establishment of Protestantism in South America. The Scotts Presbyterians started conducting regular services in Buenos Aires as early as 1828. The German Evangelical

²⁶Schurz, op. cit., 99.

²⁷Erasmio Braga and Kenneth G. Grubb, The Republic of Brazil (London: World Dominican Press, 1932), 59. See also Laurence F. Hill, "Confederate Exiles in Brazil," Hispanic American Historical Review, VII (May 1927), 192-210; Charles M. Brown, "A History of the Presbyterian Church U.S.A. in Brazil" (unpublished Ph.D. dissertation, Ohio State University, 1947), passim.

church started its organization in the early 1900's as immigrants from Switzerland and Germany, both Catholics and Protestants, began to flock into the newly opened countries. The loyalty of the German immigrants to their religious ideas and the fact that large groups in the colonies, under the leadership of their pastors, demanded legal guarantees of religious freedom for their families prompted liberally-minded statesmen to promote legislation that would protect the new evangelical colonies from Catholic persecution. In Brazil Dom Pedro II watched over the evangelical German immigrants by placing the non-Catholic communities under the control of imperial authorities. The government guaranteed the salary of the pastors and made grants of land to the congregations for the erection of churches and schools.²⁸

German Protestants in southern Brazil are numerous due to the thousands of Germans, many of whom were Lutherans, who immigrated to this part of South America. It is difficult to find accurate statistics substantiating the growth of these religious groups. Mackay points out that the first group of Germans arrived in Brazil in 1824 and by 1933 there were scattered through the states of southern Brazil, a community of a quarter of a million evangelical Christians.²⁹ The World Dominican press in 1932 placed the number of communicants of the German Evangelical church of Brazil at 60,401 and a Christian community of 215,749.³⁰ In 1928 the German Evangelical church in Buenos Aires had a

²⁸Ibid., 49.

²⁹Mackay, op. cit., 234.

³⁰Braga and Grubb, op. cit., 52.

membership of twelve thousand.³¹

Other national groups have affected the ecclesiastical makeup of Brazil and Argentina. A colony of Welsh people colonized the rugged, inhospitable Chubut Territory in Patagonia beginning in 1866 and have successfully maintained themselves and their religious identity. A group from South Africa also established a settlement in this territory about 1902, after their defeat by the British. In 1856 a group of Waldensians from Italy immigrated to Argentina. There has been growth in this colony and they have become a strong evangelical influence.³²

Jews, while not included among the Christian groups, form an important non-Roman Catholic section of the population. Zionists have succeeded in placing thousands of Israelites in Argentina and Brazil. In 1905 there were 33,135 Jews in Argentina. This figure does not represent non-colonials arriving in the country. The center of the Jewish population in Argentina is in Entre Rios.³³

Missionaries

The name of James Thompson, a Scotsman, is associated with the beginning of Protestant missionary work in South America. Arriving in Argentina shortly after the new Republic won its independence in 1810, Thompson found an atmosphere quite favorable to the introduction of new religious ideas. The disfavor

³¹Browning, op. cit., 58.

³²Ibid., 62.

³³Ibid., 64. The Pan-American Union, Columbus Memorial Library, has a selected list of references on Jews in Latin America, Supplement II, sent to the author upon request.

with which the Vatican regarded the work of the insurgents caused many of the civil and military leaders to be sympathetic with the Protestant missionary. Thompson not only represented the British and Foreign Bible Society, but also the Lancastrian Educational Society. It was through his educational projects that Thompson won the support of the Argentine people. There seems to have existed a considerable amount of sympathy in Brazil and Argentina during this period for the presence of Protestants, if their entry into the country assisted in the promotion of educational programs. In 1871, Domingo F. Sarmiento, President of the Argentine Republic from 1868-1874, invited Dr. Goodfellow, an American missionary, to contact school teachers in North America who would establish normal schools in Argentina. Over fifty North American teachers with Protestant affiliation participated in an educational effort that was organized.³⁴

Other missionaries representing the various denominations that have already been discussed followed Thompson into South America. These various Protestant religious groups established mission stations, hospitals, and carried on proselyting activities among the people.³⁵

³⁴Mackay, *op. cit.*, 240. Also see, Ricardo Rojas, El Profeta de la Pampa (Buenos Aires: Lasado, 1948), 307. He substantiates Sarmiento's role in Argentine education.

³⁵The great number of Protestant denominations, Bible organizations, and missionary groups who have done missionary work in South America are almost impossible to classify and keep separated. Many national Protestant churches, mission boards and missionary stations complicate the picture. Vol. III of the Latin American Christian Work Congress, Panama, 1916 (New York: Published for the Committee on Cooperation), contains a list of all Protestant groups who were cooperating in 1916. A similar report was published by the same committee after a Montevideo Conference in 1925. The Pan American Union Library has a

Protestant Impact

It is difficult to estimate the impact of Protestant missionary activity on the predominantly Catholic population in Brazil and Argentina.

In point of numbers Protestant missionary effort has made relatively little headway. The greatest Protestant gains have been made in Brazil where people are unusually receptive to new religious ideas. Much of Protestantism is unsuited to the genius of the Latin-American peoples, and, as aliens, its American and British missionaries labor under a serious disadvantage in the face of growing nationalism.³⁶

Smith quotes the Anuario Estatístico do Brazil, 1938, to back up his statement that in 1938 there were 1,228 Protestant churches in Brazil. He cites other statistics which indicate growth of Protestantism in Brazil, but concludes with this statement:

Nevertheless, the relative position of Protestantism is one of comparative unimportance. Except in the colonial sections of Parana, Santa Catarina, and Rio Grande do Sul, Protestantism is very largely a missionary activity. This, of course, is a far cry from established communities of persons born to the faith.³⁷

Considine reports an increase in Protestant churches in Argentina from 128 in 1927, to 700 in 1942. The concern of the Catholic church over this growth

list of good references and bibliographies on Protestants in Latin America. Correspondence with Angelo Rossi, former Bishop of Barra do Piraí and a student of Protestantism in Brazil, revealed that his collection and documents are at the National Secretariate of Faith (Secretariado Nacional da Fé) in Rio de Janeiro. He also suggested that Professor Emile Leonard at the Sorbonne in Paris is a specialist in Protestant History and could be contacted for further information on the subject.

³⁶Schurz, op. cit., 360.

³⁷Smith, op. cit., 584.

is reflected in this admission.

In ten years approximately a hundred thousand Argentine Catholics have apostatized. In the Diocese of Rosario, 85% of the Protestants are apostates. Someone will say, "Our native Argentinian never became a convinced Protestant." The facts prove the contrary. . . .³⁸

³⁸Considine, *op. cit.*, 42. Also see, Sax Bradford, The Battle for Buenos Aires (New York: Harcourt, Brace and Company, 1943), 122-132. Statistics on religious affiliation are difficult to substantiate. The Anuario Estatístico do Brazil (Rio de Janeiro) seems to be the best source for Brazilian statistics. The author also examined the Statistical Abstract of Latin America, 1960, published by the Center of Latin American Studies, University of California, Los Angeles. This is an excellent source for all types of recent statistical information.

CHAPTER IV

THE SOUTH AMERICAN MISSION

Mission Announced

In October, 1925, Church authorities announced the establishment of a South American Mission. Apostle Melvin J. Ballard, Rey L. Pratt, and Rulon S. Wells were the first Mormon missionaries to do active proselyting for the L. D. S. church in South America. Parley P. Pratt, Rey L. Pratt's grandfather, visited Valparaiso, Chile, for about four months in 1851, but he did not have enough command of the Spanish language to preach the gospel. Several other contacts with South America were made by Mormons between 1851 and 1925, but these were not of a proselyting nature.

About 1923 two German converts immigrating to Argentina held meetings in their homes and taught the gospel to some of their neighbors. These German brethren living in Buenos Aires corresponded with the headquarters of the Church and expressed a desire for missionaries to be sent to Argentina. They told the presiding authorities that several of their neighbors were interested in joining the Church.¹

It is difficult to determine if this request from the German brethren was the determining factor in the decision to send Ballard and his companions there in 1925 or whether the Church had planned for some time to send the elders to South America.

¹South American Mission Branch and District History, December 1925.

Arrival in Buenos Aires

The Mormon elders arrived in Buenos Aires on December 6, 1925, after a twenty-two day voyage from New York on the British "S. S. Voltaire." They were greeted by Wilhelm Friederich and Emil Hoppe, the two German converts, and their families. On the same afternoon the first meeting of the Church in South America was conducted at the home of Ernst Biebersdorf, Calle Irola, #1830, Dock Sud. Nine adults and four children were present. They were all German except for the missionaries. The meeting was conducted in German, with Elder Rulon S. Wells conducting and acting as interpreter. Ballard spoke neither German nor Spanish. Pratt, who had presided over the Mexican Mission for many years prior to 1925, spoke excellent Spanish. At this first meeting, several of the neighbors of Friederich and Hoppe expressed a desire for baptism.²

Apostle Ballard and his companions lost no time in baptizing the new converts, dedicating the mission, ordaining the local brethren to the Priesthood, and blessing the children of the members. One week later, on December 12, the Mormon elders baptized the first members of the Church in South America. The mission publication, Estrela del Sur (Southern Star), written in Spanish, records the event.

On December 12, 1925, the three missionaries together with the German converts and their friends met on the banks of the Rio de la Plata near Dock Sud to baptize those who desired baptism. The six people were Anna Kullick, Ernest Biebersdorf, Jacobo Kullick, Maria Biebersdorf, Herta Hullick, and Elisa Plassmann. They were all baptized by Apostle Melvin J. Ballard, Council of the Twelve, and confirmed the

²Ibid., December 6, 1925.

following day at the home of Brother Jacobo Kullick in Lanus. Following the confirmation, Brothers Ernst Biebersdorf and Jacobo Kullick were ordained deacons and Wilhelm Friedrichs and Emil Hoppe were ordained priests. Four children were blessed: Magdalena Friedrichs, Hildegard Hoppe, Edith Biebersdorf, and Meta Biebersdorf. After the baptisms the little branch of the Church in Buenos Aires consisted of twelve members baptized and six children blessed.³

About two weeks after the baptism, early on Christmas morning 1925, in the Parque 3 deFebrero (3rd of February Park) the three elders dedicated the land of South America for the preaching of the gospel. Apostle Melvin J. Ballard gave the prayer.⁴ Each of the missionaries spoke briefly concerning the mission, and both expressed the opinion that as a result of the opening of the South American Mission, many Europeans would receive the gospel. It is interesting to note, however, that they felt a special interest in another race of people. Ballard expressed the thought that, ". . . ultimately, the great impact of the mission would be to the Indians."⁵

Before the dedication on December 25th, the elders spent many days looking for a place to hold meetings. By December 18th, they had located six possible locations and made application for one. The month of December in Buenos Aires is usually noted for very hot, humid weather; 1925 seems to have been no exception. The considerable amount of walking necessary to locate a

³La Estrella del Sur (Buenos Aires: Church of Jesus Christ of Latter-day Saints), April 16, 1930, 1. This mission publication started in 1930. Only a few issues can be located. It was discontinued before 1935. Translated by J. D. P.

⁴South American Mission Branch and District History, December 25, 1925.

⁵Jenson, South American Mission History, December 25, 1925.

place for meetings was very hard on Rulon S. Wells who suffered from the heat. Because of poor health, he was forced to return to the United States on January 14, 1926. The record comments on the fact that on December 20th there were seventeen sunstrokes in the city of Buenos Aires.⁶

Elders Ballard and Pratt went to work to establish the Church in Buenos Aires. They visited the mayor or Intendente of the city.

After many hours of waiting, we obtained an interview with Dr. Carlos M. Noel, the mayor, who received us graciously and assured us that we had the fullest liberty to establish our mission, and that there would be no hindrance on the part of the government. Elder Pratt's excellent Spanish made a good impression on him.⁷

They also called on the American ambassador, Mr. P. A. Jay, who received the elders. Their reaction to this interview was that, "Mr. Jay was full of New England prejudices against the Mormons."⁸

The main tasks at hand seem to have been to establish a meeting hall and advertise the meetings. By January 8, 1926, the elders bought two dozen chairs and filled one of the rooms where they were staying for a meeting place. They were located at Santa Fe Street, #1301 and paid 275 pesos per month rent. However, these arrangements did not prove satisfactory and on February 10, 1926, they moved to Rivadavia 8968, which was, according to one Mormon missionary, "The world's longest and most crooked street."⁹ They bought twenty-four

⁶Ibid., December 20, 1925.

⁷Ibid., December 16, 1925.

⁸Ibid., December 15, 1925.

⁹G. Wallace Fox, "Missions of South America," Improvement Era (May 1936), 747.

additional chairs for sixty-six pesos, painted them, and set up headquarters of the Church at the new location. The rented hall had been a store. It had a large room in front--twenty-four by thirty-six--for meeting purposes, three good living rooms, a kitchen, and bath. The rent was 280 pesos per month. The elders bought used furniture consisting of a leather davenport, two large leather chairs, two beds with mattresses, a closet, dresser, and refrigerator for 550 pesos.¹⁰

During the time the hall was being located and equipped, meetings continued to be held at the home of Wilhelm Friederich in Liniers,¹¹ a villa located on the outskirts of Buenos Aires. This house was a forty-five minute walk from the hall on Rivadavia. The members seem to have opened their homes freely for the purpose of holding meetings. They assisted the missionaries by inviting people to hear them preach.

Publications

In February, 1926, the missionaries received German tracts and books from the Swiss-Austrian mission. Before departing from the States they had arranged with the Zion's Printing and Publishing Company in Kansas City to send to Argentina about fifteen hundred pounds of Spanish, German, and English literature. This shipment was delayed almost a month because the freight bills were

¹⁰Jenson, South American Mission History, February 5, 1926. The value of the peso in 1925-26 was approximately two and one-half pesos per dollar.

¹¹Liniers is mentioned frequently in the history of the South American Mission. It became one of the main centers of activity. During the first years both Spanish and German meetings were held in the Friederich's home. An organized branch was established in 1928, the first in the mission. In 1931 a small chapel was dedicated in Liniers.

not signed by the Argentine consul in New Orleans. The customs officials in Buenos Aires would not allow the books to be delivered until duplicate copies of the freight bills could be obtained.¹²

Methods Used in Proselyting

The missionaries used the "Announcement Tract" extensively in their early proselyting activities. The hand bills helped to publicize the address and time of the various meetings. In February they ordered two thousand announcement tracts in Spanish. In March two thousand more were printed. On April 9, 1926, the record indicates that fifty-thousand announcement tracts and two thousand song tracts were received from the printer. It is possible that all these tracts were published in Spanish because in June, 1926, Stoof ordered five thousand announcement tracts in German similar to the Spanish ones.¹³ During the week the elders would pass out the announcement tracts in the vicinity of the members' homes and the hall on Rivadavia, announcing the weekly meetings. Also, they held cottage meetings at the homes of people who became interested in the message and were willing to open their doors for a meeting with their neighbors.

Apostle Ballard, unable to speak much Spanish or German, passed out thousands of announcement tracts during the eight months he was in Buenos Aires. The mission record indicates that on several days he passed out as many as five hundred tracts per day.¹⁴ During these early months, Pratt did most of the speaking at the meetings and translated when Ballard spoke.

¹²Jenson, South American Mission History, January 18, 1926.

¹³Ibid., June 10, 1926.

¹⁴Ibid., January to July 1926, passim.

The elders did not have success in advertising their meetings through the newspapers, even though they attempted to use this medium to bring their message to the attention of the people. In January, 1926, they presented an announcement telling of the opening of the church in Buenos Aires to the editorial department of La Presna, one of the outstanding newspapers of Argentina. "The internationally famous newspaper, La Presna, has long stood for equality before the law, for widespread public education, for free access to knowledge, and the public discussion of political issues."¹⁵ However, in 1926, this newspaper apparently did not feel that the Mormon church in Argentina merited an announcement in the religious news section. Although the elders were promised that the announcement would be published without any charge, no notice appeared. A week later they received the same promise, but the announcement failed to be published. Two other newspapers, the Nacion and the Critica, were also contacted about the possibility of advertising the address and time of the meetings, but these attempts also had no results. Ballard concludes, "We have little hope of getting any help from the newspapers."¹⁶

In their proselyting activities, the Mormon elders used moving pictures and colored slides which they brought with them from the United States. Three reels of film on the antiquities of the Book of Mormon, colored slides on the history of the Church, slides of ancient American ruins, and slides of Salt Lake

¹⁵ Preston E. James, Latin America (New York: The Odyssey Press, 1959), 293.

¹⁶ Jenson, South American Mission History, January 21, 1926.

City proved to be valuable proselyting tools. In February, 1926, the missionaries started using these aids in conjunction with the meetings. On several occasions as many as two hundred people crowded into the tiny hall on Rivadavia. to view the slides. When President Stoof arrived, he used them in lecturing before such groups as the German Teachers' Association and the German Scientific Association. Later, when the first missionaries went into southern Brazil, the films and slides proved to be an effective means of initiating the work there.¹⁷

Proselyting Interest in Young People

From its beginning the missionary work in South America has expressed the interest of the Church in young people. During the early months, perhaps largely out of curiosity, many children came to the meetings to see the slides and films. It is interesting that the first elders were interested enough that they organized a special meeting for them. On May 1, 1926, over a hundred boys and girls came to the children's meeting. "They are very hard to control and have no idea of the sacredness of a meeting. Many of them do not even know what a Bible is or of its existence."¹⁸ Later efforts to teach the young children in this manner were discontinued.

The emphasis on working with the children and young people continued in the mission. Sunday Schools and Primaries were organized and proved to be one of the most effective ways of proselyting. In many instances it was through their

¹⁷Ibid., December 26, 1927.

¹⁸Ibid., May 1, 1927.

children that parents became interested in the Church. The elders started Christmas programs and Mother's Day programs where children from the neighborhoods participated. This attracted large gatherings of the parents.

Teaching English

The Mormon elders discovered that teaching English classes afforded them an excellent opportunity to meet prospective converts. Many people expressed an interest in learning English and encouraged the missionaries to teach them. As early as October, 1926, English classes, taught by the Mormons, were started on an organized basis.¹⁹ It seems that missionaries have used this means of proselyting ever since 1926. By teaching English the missionaries found it possible to meet hundreds of ambitious young people who were interested, at first, only in learning English but through the association with the Mormon missionaries later became converts.

New Missionaries Arrive

On June 6, 1926, Elder Reinhold Stoof, and his wife, Ella Stoof, and Elders Vernon J. Sharp and Waldo Stoddard arrived in Buenos Aires. Stoof was to be the new president of the South American Mission. Ballard and Pratt were instructed to return to the United States as soon as they felt the work was established and the new missionaries were ready to take over. Stoof was a German

¹⁹Vernon J. Sharp, Journal, October 21, 1926. This is a private missionary journal recorded on microfilm at the Church Historian's Library. There are no page numbers but it is chronological by date.

convert to the Church. He had been active before his mission in publishing a German newspaper in Salt Lake City. Elder Vernon J. Sharp, who had completed most of his mission under the direction of Elder Rey L. Pratt in Mexico, was sent to direct the work among the Spanish-speaking people.²⁰

Ballard and Pratt remained in Argentina about one and one-half months after the arrival of the new mission president. The added force of missionaries greatly assisted the work that had already been started. Pratt and Sharp, who both spoke Spanish, were able to hold many meetings. The arrival of President Stoof, who could speak German fluently, was a great joy to the German saints.

It is interesting to examine with which group--the German-speaking or the Spanish-speaking--the missionaries had the greatest success during the early years in Argentina. During the first ten years, the missionaries were about equally divided, half working with the German-speaking people and half with the Spanish-speaking people. During the eight months Ballard and Pratt were in the mission it seems that more Spanish-speaking people attended the meetings. Following the baptism of the German members who had been taught by the local brethren, the next baptism was a Spanish lady. She was baptized a member by Melvin J. Ballard.²¹ After the arrival of President Stoof, however, many German people were baptized into the Church. In many ways the South American mission, for the next nine years, due to Stoof's influence, took on a German-

²⁰ Jenson, South American Mission History, June 6, 1926.

²¹ Ibid., June 15, 1926. On April 10, 1928, Sister Sifuentes was excommunicated from the Church because of apostasy.

speaking emphasis. While Sharp was in the mission, he wrote in his journal that Stooft did not seem to have too much interest in pushing the work among the Spanish-speaking people.²²

Statistics, available to March, 1930, indicate the nationality of the first members of the South American Mission. This graph shows the relative success among the different nationalities in Argentina, as measured by the number of each group who joined the Church.²³

Baptisms by Nationality--South American Mission, 1925-1930

<u>Year</u>	<u>No. of Baptisms</u>	<u>German</u>	<u>Italian</u>	<u>Spanish</u>	<u>Portuguese</u>	<u>Irish</u>
1925	6	6	--	--	-	-
1926	5	--	4	1	-	-
1927	12	--	--	12	-	-
1928	17	6	2	6	2	1
1929	20	8	2	10	-	-
1930	36	30 *	3	3	-	-
Total	96	50	11	32	2	1

During the first ten years, with the work in Argentina centering mainly around Buenos Aires, the elders contacted many diverse racial groups. One writer, speaking of the diversity in Buenos Aires, states:

The city is almost foreign in its cosmopolitan groups. There are so many immigrants from Italy, Spain, Germany, and many other European nations that one sees little of the real Argentine life. The Spanish language is not spoken in its purity in the great metropolis, though many

²²Sharp, op. cit., October 31, 1926.

²³About half of the German baptisms in 1929-30 were in the Brazilian district of the mission.

Spaniards speak Castilian very well. There seems to have been created a new provincial language which has an Italian influence and a goodly coloring of English to take care of the language of sports.²⁴

A Prophecy

Before he returned to the United States, Apostle Ballard made a prophecy concerning the work of the Mormon church in South America.

The work of the Lord will grow slowly for a time just as an oak grows slowly from an acorn. It will not shoot up in a day as does the sunflower that grows quickly and then dies. But thousands will join the Church here. It will be divided into more than one mission, and will be one of the strongest in the Church. The work here is the smallest it will ever be. The South American mission will be a power in the Church.²⁵

²⁴W. Ernest Young, "A Glimpse of the Great Argentine," Improvement Era, XL (June 1937), 361. Young told the author that in a Conference held in Buenos Aires during his first mission, there were twenty-two nationalities present.

²⁵Andes Mission Quarterly Historical Report, October 19, 1959; also see Briant S. Hinckley, Sermons and Missionary Service of Melvin Joseph Ballard (Salt Lake City: Deseret Book Co., 1949), 100. Organized proselyting by Mormon missionaries started in Chile and Peru in 1956 when these countries were included in the Argentine and Uruguayan Missions, respectively. Previous to this time Mormons working for the U. S. Government in these countries conducted services. The first branches were organized in Chile and Peru in 1956 by Elder Henry D. Moyle. American members gave the early leadership to these branches. In October 1959, there is reported seven branches in Chile with approximately five hundred members; four in the city of Santiago; one each in Concepcion, Valparaiso, and Vina del Mar. In Peru, four branches were organized with about three hundred members; two branches in Lima, one at Taguepola, one at Tacna, and one at Areguipa. The Andes Mission, under the direction of Vernon Sharp, was organized with about eight hundred members and eleven branches in October 1959. In January 1960, Sharp visited LaPaz, Bolivia, and made all the legal arrangements for establishing the Church in that country. In October 1959, it was estimated that in the five missions--Argentina, Uruguay, Southern Brazil, Brazilian, and Andes Mission (Chile and Peru) there were approximately 10,000 members of the Mormon church. Most of this increase in membership was realized after 1954. The Argentine, Brazilian and Uruguayan missions in 1954 had 3,180 members, all together. This is an increase of 7,000 members in about six years. Argentina led with 1,449; Brazil, 899; Uruguay, 732 (this mission was organized

Upon the departure of the two general authorities, July 23, 1926, the mission in Argentina was left in the hands of President Stoof, and two missionaries, Vernon Sharp and Waldo Stoddard. By March, 1927, nine more elders arrived in Argentina from the United States and the work of the Church made more rapid progress. In September, 1928 the total Mormon membership in South America was recorded at sixty-five members. President Stoof made these observations about the work.

There are many difficulties to overcome in establishing the Church here in South America. One finds little prejudice against our church, but ignorance of the Bible and indifference in religious matters are the main obstacles which must be overcome. Thirty-two percent of the population in Argentina is illiterate and the Bible is seldom found in the home.²⁶

One reading Stoof's article written in 1928 cannot help but observe his rather obvious bias against the Latin people. He actually appears to be a little surprised that Argentine Catholics would join the Mormon church.

. . . But the missionaries were soon to discover that among the Latin people as many good and honest souls are to be found as among the peoples of Europe. We are proud of our members here, both Latin and European, and they fulfill their obligations faithfully.²⁷

Buenos Aires, 1926

From the missionary journal of a Mormon elder in Argentina in 1926 it is possible to get an insight into how the people lived and into what was happening during that period. Vernon Sharp lived in Buenos Aires for more than a year (in 1947). On June 6, 1961, A. D. Palmer was appointed president of the newly created Chilean Mission of the Church. This brings the total number of Mormon missions in South America to six.

²⁶Stoof, op. cit., 1053.

²⁷Ibid., 1054.

and made some interesting observations about life in this large metropolitan city.

In 1926, Argentina was in the midst of a boom. Foreign trade was making the country prosperous during these years before the depression. The British had made large capital investments in Argentina, especially in railroads and pure bred livestock. The percentage of illiteracy was among the lowest of any Latin American country and Argentina boasted the top income per person. This was a period characterized by urbanization and tremendous population growth. It was also a time of political ferment, with a rising middle class challenging the old order of land owning conservatives. The crucial problem concerned the landless people. With a few thousand families owning most of the agricultural land, Argentina continued to be a country with its population centered mainly in large cities.²⁸ In 1926 the population of Argentina was about 9,548,000 and 2,340,000 of these people lived in Buenos Aires.²⁹

Vernon Sharp was impressed by the fact that things were not expensive in Buenos Aires in 1926.

Things are very cheap. Langerinas (oranges) are ten centavos a dozen. We bought an old heater for ten pesos, two good rugs for ninety-five pesos. Straw hats are four pesos each and I paid seven pesos for a Gramatica de la Academia Real de Espana (grammar book).³⁰

²⁸James, op. cit., 293 et seq.

²⁹The Statesman's Yearbook, 1925 (London: Macmillan and Company, Limited, 1926), 650.

³⁰Sharp, op. cit., June 8, 1926.

These were his impressions about the city.

The city is very beautiful, especially the Plaza de Mayo. It has sunken gardens and all kinds of beautiful flowers. Lilies, etc. growing right in the middle of the winter. The President's mansion is called the "red house". Rivadiva is the main street of the residential section of town. Streets are numbered from it as from South Temple in Salt Lake City.³¹

From his description of the registration of foreigners in Argentina it appears that the authorities were not taking any chances.

Today we went to Police headquarters to get our Cedulas (identification cards). It is quite some process. First we stood in line for pictures which they took with numbers just above our heads. They herded us like a bunch of sheep. In another place we had to answer questions and have our fingers printed. They took all our fingers twice, those of the right hand three times, and our right thumb four times. We sure had a job getting the tar off. Then we were herded into another room, deprived of two bucks and told to come back next week.³²

Sharp and his companion met two brothers who owned the Fels Lumber Company. They became good friends with this family and were entertained by them on several occasions. Sharp mentions dinner with the Fels brothers at a large restaurant in the center of the city and describes the menu. He comments that the orchestra played such pieces as "Yes, Sir, That's My Baby" and "Cecelia." From the conversation with their friends, Sharp learned that there was compulsory military training for all native born Argentines, but if they were unable to read or write they were exempt. "Thirty-five per cent is the average exemption for this cause."³³

Sharp described the delivery of milk and the drinking of mate' in this manner.

³¹ Ibid.

³² Ibid., July 10, 1926.

³³ Ibid., July 3, 1926.

The milk system here in Buenos Aires is strange. They drive a herd of cows along the street and milk out just what each person wants at the house. They drive the calves along with muzzles so that they get into the habit of going along, but can't suck.

They pass around the mate' which is a tea and they put leaves in a little gourd and then pour hot water over and with a steel straw which is perforated on the bottom to keep out the leaves and let in the liquid . . . they sup it and pass it around like a peace pipe and you all drink out of it. It is a breach of etiquette not to drink. We got invited in while tracting and twice had to go the rounds in each place with the mate' which was the weeds as the old fellow was sick and chewed on the bombilla till it was bent and then passed it on to me. Mate' is the curse of this country.³⁴

Before Sharp left Argentina he visited a large packing plant and from his description insight can be gained into one of the main industries in Argentina in 1926.

During the day they visited the plant, two men at the beginning of the long line each killed 1,300 cattle. Sharp states that they were paid five pesos a hundred "so they made good money." He described the whole process which was quite bloody. His remark about the inspection was interesting. "There had been nine rejected on account of tuberculosis the day I was there." The same day Sharp and his companion met the mother of the two brothers who entertained them frequently. His comments are, "She was full of questions about polygamy and Indians and at one time had read a book about the awful Mormons."³⁵

Apparently the Italian influence was very strong in the city because Sharp mentions on several occasions the "garlic and spaghetti," and how hard it was for

³⁴ Ibid., June 16, 1926; June 17, 1926; August 10, 1926.

³⁵ Ibid., July 24, 1926.

him to get to sleep after a big dinner with an Italian family. The members of the Church and friends were kind in inviting the elders to eat with them. "We had the people almost fighting over us to see where we were to go and eat. Inasmuch as we had promised the Italians, we went there and held prayer with them and ate macaroni."³⁶

Political Developments

In 1930 both Brazil and Argentina had revolutions. The South American Mission History gives contemporary accounts of both of these.³⁷ They seemed to have had no effect on the Mormon church. President Stoof and his wife were in southern Brazil when the October revolution broke out in Rio Grande do Sul. They were detained about three weeks longer than they planned to stay, but there were no other interferences.

The Mormon elders experienced some prejudice against them in the fall of 1927 when the people in Buenos Aires were very excited about the case of Sacco and Vanzetti in the United States.

Great excitement reigned in Buenos Aires because of the execution of the two Italians, Sacco and Vanzetti, in the United States. The elders were cautious to protect themselves and not to gain the ill will of the people.³⁸

³⁶Ibid., July 16, 1926.

³⁷Jenson, South American Mission History, September 5, 1930 and October 4, 1930.

³⁸Ibid., October 1927.

In one of the suburbs of Buenos Aires, Lanus Oeste, the landlord of the house where the elders lived told them to move because of the pressure put on him by people who were very upset by the Sacco-Vanzetti case.³⁹

One other entry in the Mission record indicates prejudice against the Mormons because they were North Americans. "The elders in Peneyro found much prejudice against the Church due to scandals circulated by Protestant ministers. They are bitter because of the fact that we are North Americans."⁴⁰

In December, 1933, President J. Reuben Clark, Jr. visited the South American Mission. He was the delegate from the United States at the Pan American Conference held in Montevideo, Uruguay. He spoke to the members of the Church in Liniers and held a meeting with the six elders in Buenos Aires. These visits made a very favorable impression on the members of the Church.⁴¹

Indian Explorations

During the first years of missionary work in Brazil and Argentina, two attempts were made to initiate work among the Indians. In March, 1927, Elders Vernon Sharp, Lewis Christian, and Douglas Merrill were assigned by President Stoof to go to northern Argentina, Jujuy Province, to explore the conditions for missionary work in this region. The South American Mission History shows that emphasis had been felt since 1926 to establish missionary work in the regions of South America where there lived people of Indian ancestry. The dedicatory prayer, given by Apostle Ballard, expressed this desire. On

³⁹Ibid., October 17, 1927. ⁴⁰Ibid., February 27, 1927.

⁴¹Ibid., January 2, 1934.

several occasions Stoof voiced his feelings about the obligation of the Church to take the gospel to the Indians. There is some indication that Ballard and Pratt were impressed with this area of Argentina during their return to the United States and suggested to Stoof that he send missionaries there when the opportunity presented itself.⁴²

On March 10, 1927, the three elders left Buenos Aires. Stoof gave Elder Sharp permission to stop any place between Rosario and Jujuy that looked best to begin proselyting. Following the request of President Stoof, the elders explored the conditions in Rosario among the German population. They reported that there were approximately two thousand Germans in the city, but that none of them lived in colonies. A German school teacher related to them the situation of the Protestant churches in Rosario. There were two non-Catholic churches, "A Redeemer and a mixed Protestant led by a Lutheran pastor who had been there twenty-one years."⁴³

On March 14, 1927, the missionaries arrived in Jujuy. After leaving Rosario they spent two days in Tucuman but because health conditions in that city were very unfavorable, they decided to travel on north to the city of Jujuy. The train stopped at the outskirts of the city because a flood had washed out the railroad bridge for the narrow guage train. The missionaries were ushered off the train at eleven o'clock at night in a rainstorm. The owner of the New Paris

⁴²Ibid., March 10, 1927.

⁴³Ibid. A branch of the Church was started in Rosario in 1930.

Hotel helped them into the city and lodged them at this hotel. "We sure were jipped on this hotel, but it is all that is available. Dinner and supper cost seven pesos each per day."⁴⁴

Jujuy had about eight thousand people in 1926 and Sharp described it as a very picturesque little village, " . . . sort of an island with dense tropical covered mountains all around."⁴⁵

The elders finally located a place to live, but they were obliged to pay fifty-five pesos a month for two rooms of a large house. This rent was apparently higher than they were accustomed to paying. They bought furniture and equipment necessary to conduct meetings and started proselyting. The elders found, however, that they were not too welcome in this interior city. They were not well received in many places and people were hesitant about taking their tracts. One journal entry indicated that Sharp questioned the feasibility of the work they were doing in Jujuy.

This is a real experiment to try to proselyte in this rather tropical city. With many cities with thousands of population in and around Buenos Aires, one would consider it more profitable to work in the cities in the more temperate climate where the people are more cultured, at least for the present.⁴⁶

The Mormon elders stayed in Jujuy a little more than a month. They had very little success with their proselyting and had only a small attendance at their meetings. They held two street meetings, however, and enjoyed some

⁴⁴Sharp, op. cit., March 14, 1927.

⁴⁵Ibid.

⁴⁶Ibid., March 16, 1927.

success with these. It seems the Mormons were the first non-Catholic church to receive permission to conduct an open-air meeting in the city of Jujuy.

About the middle of April the missionaries were forced to move from the house they had rented. They were unsuccessful in locating another one and had to move into the hotel. When they found it was impossible to hold meetings they attempted to sell their furniture. The merchants in the city would have nothing to do with them. The only person who was interested in buying used furniture was a Jew whom they nicknamed "Israel." He offered them one hundred pesos, about one-half what everything was worth, and the elders accepted the offer.

Sharp commented briefly about the Indians, ". . . They are O.K., but ignorant." He stated that they lived in small mud houses on the outskirts of the city and were in a state of almost semi-slavery to the more wealthy people for whom they worked. Most of the Indians could neither read nor write. Sharp recorded in his journal that they seemed almost totally indifferent to religion. "Under such conditions it is indeed hard to find among them a promising field of labor. Health conditions are very poor. Malaria and other kinds of fever are prevalent on account of the dampness of the climate."⁴⁷

On April 25, 1927, the elders left Jujuy. Merrill and Christian returned to Buenos Aires. Sharp, who was nearing the end of his mission, continued on to La Paz, Bolivia, to explore conditions for missionary work in this area. He

⁴⁷Ibid., April 10, 1927; March 16, 1927.

remained in La Paz about three weeks. He found that the Indians in Bolivia were not as downtrodden as those in northern Argentina. He reported that the Bolivian government was starting a program to instruct the Indians and take care of their welfare. During the three weeks he spent in La Paz, Sharp carefully recorded his observations in regard to the Indians and their customs.⁴⁸

In May, 1927, President Stoof and Elder Stoddard made a short trip to the Chaco territory to visit some of the free Indian tribes. They visited a tribe that was located about twenty miles from Charata. The chief of the tribe received them kindly, but they were unable to explain the purpose of their visit with him because the Indians could not understand Spanish. Stoof concluded that the only way to bring the gospel to them would be for missionaries to live right with them to acquire a speaking knowledge of their language. He also observed that they seemed to have no belief in God "as He is known to white men."⁴⁹

Mission Progress--Argentina and Brazil

In November of 1930, the second city in Argentina was opened to missionary work by the Mormon elders. A branch was established in Rosario de Santa Fe. This city, second in population to Buenos Aires, is located about three hundred miles northwest of the capital. A Mormon elder made this report about the work in these two cities:

⁴⁸Ibid., April-May, 1927.

⁴⁹South American Mission Branch and District History, May 16, 1927.

Argentina has a population of twelve million people. Three million live in the two principal cities, Buenos Aires and Rosario de Santa Fe. Since the first elders arrived the Church has found many friends and converts. In seven years the Argentine District has dedicated a meeting house and has a membership of 114. Sunday schools, as well as Mutuals are organized. . . . We have only scratched the surface, however. There are vast territories where the elders have never set foot. Only two cities in Argentina have heard the gospel and there are approximately 400,000 inhabitants per missionary in these two cities. More workers are needed.⁵⁰

The first five years of missionary work in the Brazilian district of the South American Mission brought about a steady increase in Mormon converts. By 1933 there were one hundred twenty members on the records of the Church in the Brazilian district of the mission.⁵¹ By the end of 1935, when President Stoof was released as president of the mission, there was a total of three hundred twenty-nine Mormons in the two established districts of the mission. One hundred thirty-seven members were in the Brazilian district and one hundred ninety-two in the Argentine district. The records of the mission recorded a total of one hundred seventy-three adult female members and one hundred four adult male members. Out of the one hundred four male members, forty-seven had received the Priesthood. Of this number one local member held the Melchizedek Priesthood.⁵² Rapid growth in the numbers of local male members ordained to the Priesthood has not always been possible in the South American missions of the Church. Mormon church organization looks to worthy local male

⁵⁰Parley P. Borgquist, "Argentina 1925-1933," Improvement Era, XXXVI (April 1933), 534. The branch of Rosario was closed in the fall of 1933 because of lack of interest on the part of the people.

⁵¹Ibid., 536.

⁵²Appendix A.

members for its leadership and expects a considerable amount of voluntary assistance from those who are recipients of the Priesthood. From the statistics quoted above one can observe that the male membership of the Church in South America did not respond too favorably to the efforts of the missionaries to promote local leadership. The general religious apathy of South American men has been a definite disadvantage to the growth of Mormonism in this region. Inadequate male religious leadership on the local level has been one of the big problems of the Church in South America.

President Reinhold Stooft led the South American mission for nine years. This was a period during which the extensive pioneering work, necessary in establishing a foothold for the Church, was accomplished. He worked under many disadvantages. One of his biggest problems was the lack of an adequate number of missionaries to properly staff the two districts of his mission. During the nine years he presided over the mission only about forty missionaries were sent from the headquarters of the Church to labor in Argentina and southern Brazil.⁵³

Prejudice Against the Mormons

The records of the mission disclose no significant persecution of the Church during Stooft's presidency. A fair amount of tolerance toward the Mormons seems to have prevailed among the people. Ministers and priests, however, spoke out against the Mormons and published articles placing the Church in a

⁵³ Appendix B.

bad light. Most of the published articles identified the Church with the practice of polygamy. Usually, no way was left open to answer the charges. In April, 1932, an article appeared in the El Hogar, a popular magazine of Argentina, written against the Mormons. Probably the part most prejudicial was the picture at the head of the article which was supposed to represent a Mormon baptism. The picture showed a group of men dressed in black robes and caps similar to the dress of the Catholic priests. In the center of this group, kneeling at an altar, was a young woman completely nude and blindfolded. Below the picture there appeared the words, "Baptism Among the Mormons." Efforts to have the publisher print an article more fair to the Church or to refute the false statements in the article were not successful.⁵⁴

In July, 1934, an article about the Mormon colony entitled, "A Peep Behind the Scenes," was published by the Buenos Aires Herald, a daily English newspaper. This article was the typical polygamy article indicating that the Mormons were attempting to form a colony in Argentina but had not been too successful.⁵⁵

In September, 1935, this summary of the first ten years of missionary work in South America was written in the Mission History:

At this time the South American Mission has been functioning for nearly ten years. It has been quite a struggle to get converts, and to organize branches in a predominantly Catholic nation. The western immigrants from Europe have had a great influence both industrially and religiously. Many

⁵⁴South American Mission Branch and District History, April 15, 1932.

⁵⁵Ibid., July 27, 1934.

Protestants have immigrated. The British have established the railways and many improvements in the better stock for the ranches, and have also established some utilities. The hardy German and Scandinavians have contributed to the industries and better farming. At this time Argentina enjoys a firm currency, good trade with the world and is in a prosperous condition. The one great hindrance is the land question. It is estimated that about 1,000 men own the land. The people are crowded into about six of the larger cities; i. e. most of the population is found in the cities. The financial depression in the United States did not affect Argentina so much with unemployment. Thousands of transient laborers come from Southern Europe each year to help with the harvest, and many remain to become permanent residents. President Reinhold Stooft has spent nine years with but few missionaries to labor both in Argentina and Brazil. . . . He traveled back and forth repeatedly . . . attempting to strengthen the mission in two widely separated areas. . . . Six beautiful children have been born to the good Stooft family. President Stooft deserves a great deal of credit for his faithful supervision of the mission.⁵⁶

⁵⁶Ibid., March 25, 1935.

CHAPTER V

THE MORMON CHURCH IN BRAZIL, 1928 - 1940

Initial Exploration

President Reinhold Stooft and Elder Waldo Stoddard spent three weeks in southern Brazil in December, 1927, investigating the possibilities of establishing missionary work among the German immigrants who had colonized in this region. They traveled first to São Paulo to obtain information as to the situation of the best and largest German colonies. While in São Paulo they attempted to find a member of the Church who had served as a missionary in Germany, but they were unsuccessful. They observed that the German people in the area around São Paulo were scattered over a wide area as in the metropolitan area of Buenos Aires. Stooft felt that the work among the German-speaking people would succeed better in those locations where they were settled in colonies. They decided to investigate conditions around Rio Grande do Sul and Santa Catarina where large colonies of western European immigrants had been established by the Brazilian government. They returned to Santos, took a boat to San Francisco do Sul, and from there traveled by train to the city of Joinville, arriving there on December 26, 1927.¹ The elders spent four days in this city. They made investigations, tracted, and arranged for two public lectures. The

¹ South American Branch and District History, December 26, 1927. Also see Preston E. James, "The Expanding Settlements of Southern Brazil," Geographical Review, XXX (January 1940), 610. This issue of the Geographical Review has excellent photographs of southern Brazil.

lectures were well attended. President Stooft was pleased with the interest several people had expressed in the Church, and returned to Buenos Aires with a strong impression that missionaries of the Church could be successful in making converts in southern Brazil. Joinville had a population of 12,000 people and ninety per cent were German-speaking. No mention is made in the record which would indicate that Stooft considered sending Mormon missionaries to work among the Portuguese-speaking Brazilians. The first Mormon contacts in Brazil were made with foreign elements in the population. This initial work among non-Portuguese-speaking immigrants, only a small minority of the population, continued to have a great influence in the Brazilian Mission.

Southern Brazil

It is interesting to note the degree to which the southern Brazilian states, even as late as the 1930's, were almost "cultural islands" separated from other Brazilian influence.

In 1939 there was estimated to be 7,300,000 people of foreign descent in Brazil. This amounts to about one-fifth of the total population. However, a large proportion of this element is concentrated in the southern part of Brazil, in the states of Rio de Janeiro, Mines Gerais, São Paulo, Paraná, Santa Catarina, and Rio Grande do Sul, where the total population is approximately half that of the entire nation. In this area, therefore, those of foreign descent constituted about one-third of the population.²

Howells, writing in 1938, made this statement, "In our missionary work in the interior of the southern states of Brazil, we find thousands of European

²Bailey W. Diffie, "Some Foreign Influences in Contemporary Brazilian Politics," Hispanic American Historical Review, XX (August 1940), 403.

settlers, chiefly Germans, Swiss, Hungarians, Polish, and Italians."³ The significant feature about German immigration, according to Smith, is not the number of persons who left Germany for Brazil, but the extent to which they failed to assimilate with the Brazilian population.

By maintaining their native language and other cultural characteristics, an attachment for the mother country, and a feeling of racial superiority and by reproducing at a very rapid rate, a small number of immigrants have proved sufficient to blanket much of south Brazil with people of Teutonic stock and German culture. . . . As a matter of fact, as one passes through parts of Santa Catarina it is the occasional settlement of caboclos that seems to be a cultural island.⁴

Camacho points out that very little was done by the Brazilian government to assimilate the Germans. "In the state of Santa Catarina there were sizeable towns where no Portuguese was spoken, even negroes living in the town of Blumenau spoke nothing but German and that with a Pomeranian accent."⁵

One can easily see why President Stoof was anxious to send missionaries into southern Brazil. Being of German descent, he wanted to see the gospel introduced to these colonists. German-speaking people have added significantly to the ranks of Mormonism, and the missionaries of the Church have been successful in doing missionary work among them.⁶

³Rulon S. Howells, "Taking the Gospel to the Interior," Improvement Era, XLI (June 1938), 536.

⁴Smith, op. cit., 236.

⁵J. A. Camacho, Brazil (London: Royal Institute of International Affairs, 1954), 72.

⁶Douglas D. Alder, "The German-Speaking Immigration to Utah" (unpublished M. A. thesis, University of Utah, 1959), 3-20. This thesis deals with the success of Mormon missionaries among German-speaking peoples.

The following September, 1925, Mormon elders returned to Joinville to start active missionary work. The survey a few months before had convinced Stoof that Santa Catarina would be the best place to start proselyting. Upon arrival in the city the elders immediately began making preparations for an illustrated lecture entitled, "Utah and Its People." They advertised the event and over four hundred people filled the local theater to find out about the new religion.⁷ Soon after the elders arrived attacks upon the Mormons by the Adventists and the Evangelical Lutheran church began to appear. However, it seems that these attacks, both in the newspapers and across the pulpit, helped create interest in the Mormon religion. Attendance at the meetings increased. "The ministers' false propaganda helped our cause. At the first Sunday evening meeting there were nine people. Within three months there were over seventy attending."⁸

Ninety per cent of the population of Joinville were German speaking. There was only one Portuguese school. All the German schools received some support from the German government. The people maintained strong national and social ties with Germany. Most of the education was under the direction of the Lutheran Church. During the early years the Mormons received much persecution from other Protestant churches in the city. Pastor Muller published a long series of articles on the plight of "The Mormon Girl." It was impossible to print any rebuttals in the newspapers.

When the work first started in Brazil, there was a lack of schools and qualified teachers in the cities and especially in the outlying farm communities. The church schools were unable to handle all the children and many parents were anxious to have someone teach their children how to

⁷ South American Mission Branch and District History, September 21, 1928.

⁸ Interview with Emil Schindler, Salt Lake City, September 5, 1960. Schindler completed two missions (1927-1930, 1932-1935) which were spent mostly in southern Brazil among the German-speaking people.

read and write. The elders established school at their headquarters for German children. They would tract for one-half day and teach school the other half. In this way they taught many children the gospel while teaching them to read and write. Through the children they were able to meet the parents. A very successful Mother's Day program was prepared with members of the school participating. Parents were amazed to see their children sing and recite, who a few months before could not read. The word traveled all over Joinville about this program and the following year the other churches in the city started Mother's Day activities. The school proved to be so popular that other German schools appealed to the German consulate to ask Schindler to discontinue his teaching; however, they went right on. The first baptisms came about as a result of the school.⁹

Following the first baptisms in April, 1929, Elder William F. Heinz, who had been Emil Schindler's companion for the first eight months in starting the German work in Brazil, was released from his mission. Schindler was left alone for almost six months. During this time a Mr. Siedschike, representing a small group of Protestants who lived about twelve kilometers (four hours' walk) from Joinville, contacted him and requested that he become their new pastor. It seems this group had quarreled with their former pastor and were looking for another to take his place. Because he was alone, Schindler told him it would be impossible to leave the work in Joinville. However, he consented to visit them every three weeks and remain in the small community about four days conducting meetings and teaching their children. The South American Mission History indicates that on several occasions the elders received petitions from different congregations in remote communities around Joinville to assume the duties of pastor and teacher among them. This indicates a shortage of trained

⁹Ibid.

religious personnel and an attitude on the part of the congregations of not being too particular about the background of the pastor.

A doctor from Joinville who had been into the interior of the state of Santa Catarina informed Schindler about a Mormon family who were living in the little community of Rio Preto in the highlands. Following this lead the missionaries were able to locate this family and a branch was established. This small community, later known as Ipomeia, proved to be one of the main centers of Mormon missionary activity in later years.¹⁰

It is difficult to identify all the locations where the missionaries started to work during the early history of the Brazilian district between 1927 and 1935. Locations such as Colonia Street, Bannal, Colony Muller, Campo Alegre, Rio Negro, and Serra District are mentioned in the history and were probably within a few miles' radius of Joinville. The elders started work in Jaragua, Rio Preto (Ipomeia), Porto Alegre, and Blumenau. These cities are not difficult to identify. Elder Emil Schindler and President Stoof opened the work in Porto Alegre, capital of the state of Rio Grande do Sul, in June of 1933. This city was about 300 miles south of Joinville. It had about 300,000 inhabitants, most of whom spoke German.

In the neighborhood of Porto Alegre there are many German colonies, also cities of more than 20,000 inhabitants, of which great numbers, in some places the majority are of German origin. For this reason and also to have a place for those missionaries who cannot stand the subtropical

¹⁰ A Liahona, XIII (May 1959), 137.

climate in Joinville with its dampness, this new field of labor was chosen for preaching the Gospel.¹¹

Elders Heinz and Schindler were followed in the Brazilian District by John B. Gardner, David J. Ballstaedt, Jack C. Cannon, Gerhardt O. Drechsel, Ludwig Schmidt, and other missionaries, who did extensive pioneering work among the German-speaking people in and around Joinville. There were thirty-five missionaries who completed missions in South America between 1929 and 1935. About half of them labored in the Brazilian District at one time during their missions. On October 25, 1931, the first chapel constructed by the Church in South America was dedicated in this city. The elders worked with the young people and organized a youth group called the "Jugendbund" in 1932. The Sunday School presented several plays in the city which drew large attendance.

In May, 1935, the South American Mission was divided into the Brazilian and Argentine Missions. President Rulon S. Howells with his family arrived in Brazil to take over the work of the Church in this country. In 1940 Brazil had a population of 41,236,588 people and the religious breakdown, according to Camacho, was approximately as follows:¹²

Catholics	39,177,880
Protestants	1,074,857
Spiritualists	463,400
Buddhists	123,353
Jews	55,666

¹¹South American Branch and District History, October 5, 1933.

¹²Camacho, op. cit.

Orthodox	37,953
Mohammedans	3,053
Shintoists	2,358
Positivists	1,099
Others: none and undeclared	296,969

On May 25 the membership records of the South American Mission were divided and all inventories taken care of for the separation of the work that for almost ten years had been one mission under the direction of Reinhold Stooß with headquarters in Buenos Aires, Argentina. The Mormons in Brazil totaled 137 in November, 1935¹³ when the annual reports were submitted to the headquarters of the Church. There was no Melchizedek Priesthood. Fifteen men had received the Aaronic Priesthood. There were twenty-five male members, sixty-six female members, and twenty-nine children.

Branch	Priests	Teachers	Deacons	Members		Children		Totals
				M	F	M	F	
Joinville	3	3	5	14	48	8	10	91
Porto Alegre	-	-	-	2	1	-	-	3
Rio Preto	1	1	2	8	9	4	9	34
São Paulo	-	-	-	1	8	-	-	9
4	4	4	7	25	66	12	19	137 ¹⁴

Howells records in the Mission History the following observations upon taking over the direction of Mormon missionary work in Brazil.

Thus far all of the work that has been done in Brazil has been carried on among the German speaking people. There are estimated to be nearly

¹³Appendix A.

¹⁴1935 Statistical and Financial Report, Brazilian Mission.

three-quarters of a million German speaking people in the whole of Brazil. They are more or less concentrated in the states of Rio Grande do Sul, Santa Catarina, Paraná, and São Paulo. They are to be found in all walks of life, many of whom are among the leading merchants of the larger cities of Brazil. They have intermarried less with the local inhabitants than any other nationality. They have been immigrating to Brazil for the past eighty years and have largely maintained their Germanic characteristics.¹⁵

Despite the fact that prospects looked favorable for work among the German-speaking minority in Brazil, Howells was aware that German was a foreign language and that eventually, as the process of assimilation continued, the mission would have to become a Portuguese-speaking mission. He recognized that the assimilation of the German-speaking people had progressed very slowly but ultimately it would be carried out.

We have a peculiar situation here in that we are foreigners preaching in a foreign language (German) which is yet "foreign" to this country--Brazilian Portuguese. Nevertheless, there are hundreds of thousands of Germans whose daily conversation in the home, and to some extent in business, tends to make them remain thoroughly German, so that there are tremendous opportunities for work among them.¹⁶

During the three years Howells was in Brazil, he initiated the work of translating the Book of Mormon into Portuguese. In 1936 he assigned Daniel G. Shupe, a returned missionary who had married a Brazilian and was living in Rio de Janeiro, to start the Portuguese translation.¹⁷ Also, he began the preparation of tracts in the Portuguese language. Before he left Brazil in November, 1938, there were eight tracts ready for use among the Brazilian people and four

¹⁵ Ibid.

¹⁶ Ibid., 1936.

¹⁷ J. Alden Bowers, "The Book of Mormon in Portuguese, " Improvement Era, XLIII (June 1940), 398.

missionaries had been assigned to learn Portuguese. However, between 1935 and 1938, Howells sent all of the other missionaries who arrived in Brazil to work among the German-speaking population. Missionary work was continued in Jaraguá, Rio Branco, Novo Hamburgo, Blumenau, and several other German colonies. Until 1938 the Brazilian Mission could be considered a German-speaking mission.

Political Development

Brazilian political developments in 1937 and 1938 rapidly altered the pattern of Mormon missionary activity. It is probable that the Mormon church would have continued to work primarily with foreign, German-speaking elements in the population for many years had the war not forced a change. One observes no concentrated effort to initiate proselyting among the Portuguese-speaking Brazilians. The change-over from a predominantly German-speaking mission to a Portuguese-speaking mission would have been much less abrupt had it not been for the language decrees of the Brazilian government.

In 1937, previous to the scheduled presidential election, President Getulio Vargas launched his Estado Novo (New State). He did away with the previous constitution and started legislating by decree as a benevolent dictator.¹⁸ Apparently these political changes had no adverse effect on the Mormon church. Howells could write in November, 1937,

¹⁸Worcester and Schaeffer, op. cit., 859.

Although much has been printed in foreign and local newspapers about Brazil's political and economic changes during the year, we have in no way been hindered in our work. From competent observers and our own feelings, the outlook for law and order looks very favorable.¹⁹

Some of the decrees that followed the establishment of the Estado Novo had a marked effect on the Mormon missionary work in Brazil. Vargas split with Plínio Salgado and the Integralists in 1937.²⁰ He abolished all political parties. He instigated a series of decrees which were intended to protect Brazil against undue political influence by her immigrant elements. One studying this period observes that the Portuguese Brazilians became aware of the thousands of Japanese, Italian, and German immigrants in their country who had never assimilated themselves into Brazilian society. Many books, reports, and articles were written about the Nazi and Fascist penetration and the threat which these elements constituted toward Brazil.²¹ The spirit of nationalism grew. Many Brazilians became convinced that if they were to have a united

¹⁹1937 Statistical and Financial Report, Brazilian Mission.

²⁰This was the Fascist political organization in Brazil.

²¹Emilio Willems, Assimilacao e Populacoes Marginias No Brazil (São Paulo: Editora Nacional, 1940), passim.; Aurelio Porto, O Triboelho Alemão No Rio Grande do Sul (Porto Alegre: Estabelecimento Grafico, 1934), passim.; Ernesto Gierdice, Hitler Conquista America (Buenos Aires: Editorial Ascento, 1938), passim.; Martins Mario, Hitler Guerreia O Brazil Há Dez Anos (Curitiba: Editora O Dea, 1942), passim. As to the validity of all this writing about the seriousness of the Nazism and Fascism in Brazil, Diffie, op. cit., 402, states that much of this propaganda was instigated at the service of special interests and was probably exaggerated. Also see James, "The Expanding Settlements of Southern Brazil," 604. He expresses the opinion that there were other elements far more menacing to the security of Brazilian institutions than the German colonies in southern Brazil.

country they should speak one language. Brazilians expressed the opinion that their country had been unwise in its immigration policies. Manoel Bomfin, comparing Brazil's situation with that of the United States, remarked:

In less than half a century the U.S. A. quadrupled its population without altering the natural line of the country's development. But the truth is that, with foresight, the Yankees never turned over entire zones of the country to be opened up, peopled, and developed exclusively by Germans, Poles and Italians, as did the incompetent Brazilian governors.²²

This alarm over the activities of foreigners, who seemed to be dangerous to the welfare of Brazil, led to a series of decrees limiting their privileges. In 1938-1939 decrees were passed stating that foreigners could not be elected to public office; they could not vote; nor could they engage in any activity of a political nature. Foreign language newspapers were restricted. Publications in foreign languages had to be accompanied with a Portuguese translation. The use of foreign languages was prohibited in public offices, public meetings, barracks, and during military service.²³ Other ordinances limiting the activity of foreigners caused great unrest, especially in the southern Brazilian states where local interpretation by officials tended toward very strict enforcement.

Of the decrees, the one prohibiting the use of foreign languages in public meetings had the greatest effect on the Mormons. Although it appears that preparations were underway to gradually shift more effort into work with Portuguese-speaking Brazilians, the character of the missionary work was still largely identified with German-speaking people. The decrees of the Brazilian government

²²Diffie, op. cit., 406.

²³Ibid., 427.

were made against foreign elements in the population and Mormonism was associated, in the eyes of many people, with these foreign elements. However, the fact that Mormon missionaries were American citizens seems to have given the Church some advantages. There is an indication that in 1939, even before Vargas had made up his mind about supporting the Allied cause, there was considerable United States sympathy in Brazil.²⁴ J. Alden Bowers, who became president of the Brazilian Mission in 1938, made these comments about this period of transition in the mission.

The past year has been marked by many important events and trends. Foremost has been the rather rapid change of the work from German to Portuguese. This has been necessitated by the effect of the decree laws of the Brazilian government curtailing the activities of foreigners in this land and the use of foreign languages, especially German. We have been treated well by the government, at times enjoying rights or privileges, by virtue of our American citizenship, that other foreigners have not enjoyed. In southern Brazil we have encountered great difficulties with the German language. In Santa Catarina, meetings in German were prohibited for about seven months. However, by making friends with the government officials and catering to their desires, we were permitted to reopen meetings in German. In the state of Rio Grande do Sul, however, new restrictions imposed upon us make work there among the only remaining untouched German people, exceedingly difficult. In most cases the German-speaking and Portuguese-speaking elders must work together. Only Portuguese tracts and other literature may be passed out. We have found it very difficult to preach to the German people even where permission has been granted because of the great unrest among them caused by the government laws. Most of these people desire to return to Germany and are bending all their energies to that end, even though at the present time, the war has temporarily halted their return. It is difficult to talk intelligently with people in this state of mind.²⁵

²⁴Dozer, op. cit., 100-114.

²⁵1939 Statistical and Financial Report, Brazilian Mission.

The work of Mormon missionaries was not entirely discontinued in the German language. Some branches were closed to German meetings, but many were allowed to continue depending on the local interpretation of the law and the attitude of the officials toward the missionaries. It seems that officials in the state of Rio Grande do Sul carried out the decrees against the German-speaking people with the greatest exactness. In 1940, Bowers states,

We have enjoyed unusual freedom in all the districts except Porto Alegre. German meetings are prohibited. The branch at Santa Cruz, a German colony, was closed because no meetings can be held in German and the people will accept very little Portuguese.²⁶

As a result of these foreign language restrictions, the number of missionaries assigned to learn German decreased. In 1940 there were fifty elders speaking Portuguese and fifteen speaking German.²⁷ Those who remained working with the German-speaking members of the Church were in a difficult position. These elders were trying to carry on the work which a North American religious organization had started among a minority group of foreigners living in a Latin American country where the majority of the population was not in sympathy with the foreigners or their country of origin. In 1940 this was the status of the mission.

Except for occasional local political threats, nothing appeared to prevent the healthy growth of the work. The scope of the German-speaking work, however, has narrowed considerably. The old members have no desire to learn the new language and complications may close the German-speaking work altogether. In many areas of the mission,

²⁶1940 Statistical and Financial Report, Brazilian Mission.

²⁷Bowers, op. cit., 389.

war feelings have crystalized group minority feelings so that in some places Americans are not liked. The work has been hindered by the spreading of all sorts of rumors about us. Those responsible probably don't care as much about our religion as they do about us as Americans. We are accused of maintaining a large spy ring for the benefit of the government. It seems that European consular officers, anti-American Brazilians and perhaps some Catholic clergy have taken this means of spreading hateful lies about us. These things are very discouraging to many of our elders, especially in the German section of the work. Because of no replacements and these bad feelings we have been forced to close some of the branches.²⁸

It is very difficult to find information about the number of Mormons in Brazil in 1940 who were pro-Nazi, anti-Nazi, or neutral. It is only logical to conclude that all of these feelings were represented in any group of German people. A branch of the Mormon church in a German colony in southern Brazil would be no exception. Many of the members were undoubtedly very happy to be separated from the troubles in Europe. Some of the older members probably felt more strongly about the issues than did the younger ones.

It is undeniable that the Germans were active in Brazil; the success of their efforts is subject to debate. While it is evident that certain members of both Protestant and Catholic churches cooperated with the Nazis, it is equally clear that there were important sections of both churches that did not adhere to Naziism. . . . Perhaps as many as half or more of the estimated five hundred thousand of German descent in Rio Grande do Sul were anti-Nazi.²⁹

There were 249 members of the Mormon church in Brazil in 1940. The membership was located as follows:³⁰

²⁸1941 Statistical and Financial Report, Brazilian Mission.

²⁹Diffie, op. cit., 419.

³⁰Ibid.

<u>Branch</u>	<u>Melchizedek Priesthood</u>	<u>Totals</u>
Bello Horizonte	-	-
Campinas	-	-
Curitiba	1	49
Joinville	2	106
Porto Alegre	-	28
Rebeirio Preto	-	-
Rio de Janeiro	-	-
São Paulo	2	66
	<hr/> 5	<hr/> 249

In the predominantly German-speaking branches of the Church there undoubtedly developed some bitter feelings between the German members and the young elders from the United States who were returning to their homes to be enlisted in the war against the German homeland.

Work Among the Brazilians

Upon the publication of the Book of Mormon in Portuguese in the spring of 1940, the Mormon missionary proselyting efforts among the Portuguese Brazilians were accelerated. However, Bowers' comments at the end of 1940 indicate that the elders were having more difficulty establishing the Church among the predominantly Catholic Brazilians than they had encountered previously while concentrating their efforts among the German Protestant element of the population.

It is requiring an unusually great amount of pioneering work to influence the Latin people of Brazil. While many do not believe much in the Catholic church, this organization is as much a part of them as life itself. We are pleased to report, however, that we have a few good Latin friends who appear to be genuinely interested in the gospel. Others can be found, but it will be mostly among the younger people. Emphasis is on our auxiliary organizations. We are directing Sunday Schools, Primaries, Mutuels . . . the latter being an outgrowth of English classes. We feel

that they will serve the purpose of teaching the younger people correct ways of religious thought and thinking and build a firm foundation for the development of the Church here. . . .³¹

To break down Catholic prejudice, the Mormon elders joined the clubs, taught English classes, participated in sports, and in general aimed their proselyting at the younger people. They were successful in getting radio programs and broadcast time on local stations for recorded Mormon Tabernacle hymns.

In 1943 the last Mormon elders left the Brazilian Mission and returned to the United States. Due to the war there were no replacements. In 1942 the approaching problem of inadequate local branch leadership, to take over when the elders left, was very obvious. President William E. Seegmiller made this observation, "Our members are practically all women and children and among the few men who are members there are almost none of them who are worthy to hold the Priesthood."³²

By the following year, however, when the last Mormon missionaries departed, the direction of six branches of the Church was turned over to local brethren who had been ordained to the Priesthood. Branches in Rio de Janeiro, São Paulo, Campinas, Piracicaba, Curitiba, Joinville, and Novo Hamburgo had enough local members to organize themselves for leadership. With the assistance of the mission president, who visited them as frequently as possible,

³¹ Ibid.

³² 1942 Statistical and Financial Report, Brazilian Mission.

these branches were kept open. Many of the brethren who had been placed in leadership positions had been members only a short time and the Church suffered in many cases, because of lack of experience on the part of these local male members. The branch at Campinas best survived the interval of years when there were no missionaries.³³

From December, 1943 until December, 1945, the Brazilian Mission was without missionaries. There was no active proselyting during this period. That the mission survived this interruption is a good indication that the twelve years of Mormon expansion in Brazil--1928-1940--had succeeded in establishing the Church to the degree that Brazilians who had embraced this new faith were able to carry on in the absence of missionary leadership.

³³ A Liahona, XIII (November 1959), 338.

CHAPTER VI

THE ARGENTINE MISSION, 1935 - 1940

In August, 1935, W. Ernest Young arrived in Buenos Aires to assume the presidency of the new Argentine Mission of the Church. This mission came into existence upon the division of the South American Mission into the Brazilian and Argentine Missions. After almost ten years of Mormon missionary work in Argentina there were 192 members located in the vicinity of Buenos Aires. There was one local Melchizedek Priesthood member, thirty-one Aaronic Priesthood members, thirty-two male members who held no Priesthood, one hundred seven female members, and twenty-one children. This membership was divided into three branches--Heado, Liniers, and Purrydon.¹

Buenos Aires in 1935 had a population of almost two and one-half million people. This was about twenty-five percent of the total Argentine population. There were three small branches in Buenos Aires when I arrived in 1935. The center branch, composed almost entirely of German members, was very clickish and didn't want to mix with other people. The younger members could all speak Spanish. Some of the German members told me they had received invitations through various youth groups to return to Germany and see the glories of Nazism. I advised them that if they liked it in Argentina they should forget about Germany.²

Ernest Young came to Argentina with an appreciation for Spanish-speaking people. At the age of nine, he moved with his family to the Mormon colonies

¹1935 Statistical and Financial Report, Argentine Mission.

²W. Ernest Young, Salt Lake City, Utah, personal interview with the author, May 15, 1961.

in Mexico. He grew up among the Spanish people and learned their language. He was called on a mission in Mexico during the 1910 revolution and witnessed the difficulties of the Church during this period.³ Upon his arrival in Buenos Aires he completely changed the dual character of the missionary effort that had been characteristic of the work while the mission was under the direction of President Stoof. Instead of dividing the elders into two groups--half working with German-speaking people and the other half working with the Spanish-speaking people--Young announced that the Argentine Mission, being in a Spanish-speaking country, would become a Spanish-speaking mission. He organized the German members into a branch by themselves and left them to direct many of their own activities. The Mormon elders discontinued learning German. The work of the Church in Argentina, beginning in 1935, became less and less identified with the German-speaking minority groups among the population. It is difficult to estimate how many of the 192 members in 1935 spoke German. It is possible that a majority did so. According to Young, President Stoof had placed the greatest emphasis on work among the Germans. Some of the meetings continued to be conducted in German;⁴ however, Spanish became the official language of the mission.

In August, 1936, the missionaries were again sent to the city of Rosario. Three years had passed since the elders had held regular branch meetings in this

³El Mensajero, I (November 1937), 15.

⁴El Mensajero, III (March 1940), 24.

city. Also in August, land was purchased in Liniers for the construction of a new chapel.⁵

Political Scene

Young makes some interesting comments about the political situation in 1936.

Since most of our proselyting is with Spanish-speaking people, it is interesting to note the various attitudes toward the religious and civil changes that are taking place in Spain at the present time. Politically Argentina is struggling between two elements, the liberal or radical group and the conservative Catholic group. The visit of President Franklin D. Roosevelt brought much favorable comment in the newspapers, etc. It is hoped that the visit will result in better understanding among the people of this hemisphere.⁶

Expansion

In the beginning months of 1935, the work that had been initially started among the Spanish-speaking people was expanded. With the arrival of new missionaries, new cities were opened to Mormon proselyting. Elders established branches in San Nicolas, Pergamino, Santa Fe, and La Plata. In 1937, the mission magazine, El Mensajero, started circulation. It was printed entirely in Spanish. In November of 1937, the Argentine Mission reported 72 convert baptisms during the year. This is the highest number for any year during this study. The Brazilian Mission, who received about the same number of missionaries up

⁵Argentine Mission Branch and District History, August 10, 1936.

⁶1937 Statistical and Financial Report, Argentine Mission.

to 1937, did not have nearly as many converts.⁷

New Proselyting Methods

Along with the expansion of the missionary work of the Church among the Spanish-speaking people in Argentina, there appears to have been a rather marked change in the proselyting methods that were used. The elders started English classes and organized programs for the young people. Basketball and baseball teams were organized among the young members. The missionaries started entering teams in athletic contests--and participating themselves. To help decrease prejudice against the Church the elders joined the best clubs, and entertained with quartets and other musical groups. There was an emphasis on making an appeal to young people.⁸

Before President Young left the Argentine Mission in the fall of 1938, twenty branches had been organized. In three years he pushed the boundaries of the mission three hundred miles out from Buenos Aires. The membership had increased during these years from 192 to 438. In comparison, the Brazilian Mission had increased from 137 to 216 members.⁹

In September, 1938, Fredrick S. Williams arrived in Argentina to take the place of Young as mission president. He led the mission until August, 1942, when James L. Barker became president.

⁷Appendix A. In 1937 the Brazilian Mission had a total of 19 convert baptisms.

⁸El Mensajero, II (November 1938), 21.

⁹Appendix A.

It was during the time Williams presided over the mission that the Church became well known throughout Argentina. By participating in sports the elders made the name Mormones familiar to hundreds of sports writers and thousands of Argentine sport fans. The missionaries started playing basketball and baseball soon after Young arrived in 1935. These activities created so much interest in the Church that the elders gradually increased their sports participation. By 1939, Williams could record the following:

During the past year we have become well known throughout this nation. We won the Argentine baseball and softball championships and were asked by the minister of public instruction to play an exhibition baseball game with a team from a visiting American battleship. The ministry transported 3,000 school boys to see the game and had it highly publicized in all the newspapers. Our basketball team finished fourth in the national tournament in spite of losing our captain in mid-season. We had the largest following of any team and many thousands watched us play. Articles appeared in three sports magazines telling about the church. One writer recited the thirteen articles of faith and gave us the best boost we could possibly receive. Elder Rolf L. Larson was chosen to represent Argentina in the South American championship in Montevideo and is there playing now.¹⁰

Cannon also recognized the effect of the Mormon missionary sports program in winning publicity for the Church.

The vitality of the Mormon missionaries was such as to cast the spotlight of national publicity many times on the church. In 1940 a missionary basketball team won the national championship, and two of the members were asked to play with the Argentine team in South American competition. Later a chorus of the members in Buenos Aires was invited to present the main program of Christmas carols over Radio del Estado, the national radio network. Elder Calvin Clark entered the national high jump meets and won them all easily passing the previous national record. He was featured in the main sports magazines which elaborated upon his religious

¹⁰1939 Statistical and Financial Report, Argentine Mission.

work. A missionary quartette was established which toured the nation and then sang regularly over Radio del Estado.¹¹

The sports program of the Church made many friends. In September, 1938, El Mensajero reported the visit of Young and Williams to the branch at San Nicolas. The article reported that the newspapers gave the announcements of the branch meetings and English classes. An English Club was organized consisting of forty members, including some of the prominent citizens in the community. In October, 1938, other activities occurred at San Nicolas which illustrate the success of the missionaries in using sports, musical groups and English classes in their proselyting.

The mission orchestra and basketball team traveled to San Nicolas having their expenses paid by the Belgrano Athletic Club. At 7:00 p. m. a program was given in the public park sponsored by the mayor of the city and was given over loud speakers. Over 2,000 people listened to our program. At 9:00 p. m. we repeated part of our program and then played basketball before over 1,000 people. The newspapers of the city gave us good advertising in some twenty-three editions. Sunday night our meeting was filled to capacity with some thirty five unable to enter. The mayor and city authorities met our train, gave us a barbecue and a midnight lunch and paid for our hotel rooms.¹²

The mission magazine account of this same event praised the activities of the elders and stated that the newspapers in San Nicolas had cited these activities as being fine examples of the Good Neighbor policy.¹³

One statement is recorded in the history of the mission which would indicate that the proselyting methods which were making many friends and attracting

¹¹Cannon, op. cit., 27.

¹²Argentine Mission Branch and District History, October 29, 1938.

¹³El Mensajero, loc. cit.

wide attention perhaps were not converting people to the Mormon doctrine.

The number of members (converts) is down, but those who were baptized will be good members. Far too many were baptized in the past as a favor to the missionaries and to the Church. We are changing this attitude to one of a sincere personal desire because of a testimony of the truthfulness of the gospel.¹⁴

Toward the end of 1938, the Mormons in Argentina began to have trouble with the immigration authorities. In October, 1938, a national law went into effect requiring a landing permit for everyone coming into the country. It appears that the Argentine government was watching foreigners very carefully, especially Americans. When Williams made application for two permits for missionaries, the requests were delayed pending an investigation of the mission. Investigations by the police department followed and the political status of the Church was examined along with its teachings. Williams was asked to appear before the Argentine authorities to show a document of proof that the Mormon church had a permit to conduct religious services in Argentina. The Church had no such permit. Williams, however, was able to answer all their questions satisfactorily. Seven missionaries were permitted to enter Argentina through the courtesy of the Argentine Counsel in New Orleans.¹⁵

By 1940, the Argentine Mission had succeeded in separating itself from the German-speaking identity that had been formed during the first ten years after 1925. However, there were still foreigners in the Church, many of whom

¹⁴1939 Statistical and Financial Report, Argentine Mission.

¹⁵1938 Statistical and Financial Report, Argentine Mission.

were German-speaking. Some of these members continued to speak German in their homes and maintained many of their traditions. They were subjected to the propaganda of Nazi agents in Argentina.

Nazi propaganda in Argentina comes from so many sources and goes to so many points of ultimate consumption that it is very hard to catch up with it. News channels controlled from Berlin, Rome and Madrid pour exaggerated stories of Axis military success and exaggerated stories of Allied losses into the Argentine ear, frightening potential enemies and exciting potential friends. Spanish ships dump tons of printed matter on the Buenos Aires docks every month. . . . Short wave radio broadcasts from Axis capitals are the most powerful received in Argentina. Propagandists are in the Church, in politics, in industry, in labor organizations, in homes, on park benches, in universities, in hospitals, in the Army and the Navy, everywhere. Anybody who reads a newspaper, listens to a radio, or opens his mail is in for a barrage of Nazi propaganda.¹⁶

How was this propaganda received by members of the Mormon church who were of German extraction? It is difficult to make an analysis of this because of the lack of documents. Young points out that in the colonies many of the Mormon members were pro-Axis. However, as in Brazil members of the Church ran the gamut from pro through neutral to anti on this matter. They registered in various degrees their sympathy toward the activities of their fatherland. In 1942 during the presidency of James L. Barker, Wilhelm Friedrichs, one of the first members of the Church in Argentina, became very bitter toward the Church and the missionaries. He supposedly had a large picture of Hitler in his home

¹⁶Sax Bradford, op. cit., 67. This is a good example of many books published in the United States during the war which exaggerated the German threat in South America. That there was Nazi penetration cannot be denied, but perhaps it was not as extensive or as successful as Bradford has depicted. See also, John Gunther, Inside Latin America (New York: Harpers and Brothers, 1941), passim.

and voiced freely his pro-Axis feelings.¹⁸

The official attitude of the Argentine government toward World War II was one of neutrality. This policy, however, was partly formulated out of a dislike for following the leadership of the United States in the affairs of the hemisphere. That Argentina benefited greatly from a policy of neutrality cannot be denied. However, opposition to the United States figured significantly in the policy of refusal to assist the Allied cause until the last of the war.¹⁹ It cannot be denied that many Argentini-ans have a strong dislike for the United States. The questions of Argentine beef, general commercial rivalry, nationalist jealousy, latent fear of North American imperialism, and psychological envy of the United States' power, wealth and influence are all factors which have caused Argentina to resent the United States. No specific examples of Argentine prejudice against the Mormons as North Americans are mentioned in the Mission histories prior to 1940. However, the position of the Argentine government in regard to the United States undoubtedly caused prejudices which hindered the work of the Church.

In the average Argentine citizen and even government officials, there are elements of ambivalence toward Americans. In the abstract, the Argentine mentality has a deeprooted dislike for the United States, yet movies have contributed so much to the glamorization of the North Americans that when the individual Argentine meets one, he treats the stranger with courtesy and attentive curiosity. But the abstract anti-American tends to make officials suspicious that every visitor from the

¹⁸1942 Statistical and Financial Report, Argentine Mission.

¹⁹Robert J. Alexander, The Peron Era (New York: Columbia University Press, 1951), passim.

United States is really a camouflaged spy, sabateur, propagandist, or a capitalist who is trying to prevent Argentina from becoming "economically free and politically sovereign."²⁰

By the end of 1940, the Mormon church in Argentina had established twenty branches. It had progressed to the point that twenty-seven local male members of the Church had been given the Melchizedek Priesthood.²¹

<u>Branch</u>	<u>Melchizedek Priesthood</u>	<u>Totals</u>
Bahia Blanca	--	4
Cordoba	1	14
Heado	5	32
Moron	--	15
La Plata	--	11
Quilmes	2	19
Liniers	10	179
Lugano	1	10
Mendoza	1	1
Rosario	--	45
Pergamino	1	18
San Nicolas	--	15
Santa Fe	--	7
Sorrento	--	6
Saenz Pena	3	81
Ciudadelo	--	22
Hurlingham	--	12
Urguiza	3	22
White	--	79
Santa Rosa	--	4
	<hr/>	<hr/>
	27	597

By the time all the missionaries left in 1943, the Argentine Mission had forty-six local Melchizedek Priesthood members who were directing the

²⁰Cannon, *op. cit.*, 16.

²¹Appendix A.

activities of fifteen branches with a total of 796 members. The Mormon church had succeeded in fifteen years of proselyting by about eighty-five missionaries in establishing a foundation for Mormonism in Argentina.

CHAPTER VII

CONCLUSIONS

The study of early Mormon missionary activity in South America substantiates a fact that seems to be fundamental to Mormon expansion in general. Mormons have had the greatest success in gaining converts among Protestants. Countries where the populace have strong Catholic affiliations have not been entirely neglected as prospective areas for establishing branches of the Mormon church. However, up to 1925, one does not observe as much enthusiasm among Mormons for missionary work among Catholics as among Protestants. The fact that missionaries were not sent to South America in sufficient numbers to establish a mission until 1925 indicates a reluctance on the part of the Church to proselyte Catholics. In fact, it is apparent that Mormon interest in proselyting in Brazil and Argentina was not noticeable until foreign immigration brought thousands of Protestants from western Europe into these countries. That Mormons preferred to proselyte among Protestants is indicated by the fact that the Church used the German language which enabled the missionaries to contact large groups of foreigners, many of whom were predominately Protestant in religious affiliation. Half of the elders in Argentina for the first ten years of the mission spoke German and Mormon elders in Brazil spoke German until 1938. The difficulty of translating materials into Portuguese is given as the reason for the delay in initiating work among the Portuguese-speaking Brazilians. However, it appears that had there been an ambitious desire to proselyte the Portuguese-

speaking Brazilian Catholics, materials could have been translated sooner.

Brazilian government restrictions on German-speaking public gatherings forced the Mormons to a full program of proselyting in the Portuguese language. It is possible that a dual character of missionary work in both German and Portuguese would have continued for a longer time had it not been for these restrictions.

Other factors have influenced the delay in sending Mormon missionaries to South America. A high percentage of illiteracy among the inhabitants and considerable political instability, characteristic of this part of the world, have caused the Church to weigh carefully its chances for success before establishing missions among these people.

The mission presidents of the Mormon church in South America have had a marked effect on the character of the missionary proselyting effort. Rey L. Pratt, the first missionary who spoke Spanish in Argentina, was there long enough to establish the work in this language. He was also influential in having Vernon Sharp sent to continue this proselyting. However, President Reinhold Stoof was German and gave a predominantly German-speaking emphasis to the mission during his ten years as president. About one-half of the missionaries under his direction learned Spanish, but the emphasis was on German-speaking proselyting. Stoof started the work of the Mormon church in southern Brazil among the German-speaking colonists. This beginning seems to have identified Brazil as a German-speaking mission and resulted in the appointment of a former German missionary as president in 1935. Rulon S. Howells further

committed the Mormon church to work among the German-speaking minorities in Brazil.¹ He recognized the peculiar position of the Church--North Americans teaching foreigners in a language that was yet foreign to Brazilian Portuguese. However, it seems that in his estimation the advantages to be gained in continuing this type of proselyting program justified this position. He initiated the transition of the work into the Portuguese language, but it seems apparent that his main interest was with the German-speaking people in Brazil.

On the other hand, W. Ernest Young, appointed president of the Argentine Mission of the Church in 1935, made Argentina into a completely Spanish-speaking mission. He was a former missionary to Mexico. He expanded the work of the Mormon missionaries in Argentina in the predominant language of that country. In five years the population of the Church in Argentina more than doubled the number of Mormons in Brazil. During this period both missions received about the same number of missionaries. Many factors could account for the difference in growth. However, it is quite obvious that the Argentine Mission, speaking only one language, avoided many of the problems that Brazil encountered in changing from a German- to a Portuguese-speaking mission.

It is interesting to observe how the proselyting methods of the Mormon missionaries were modified when the Church initiated its efforts to work among

¹Smith, Brazil, *op. cit.*, 226. Between 1874 and 1949 about 4, 546, 560 immigrants entered Brazil. The order of immigration by nationality was: Italians and Portuguese, almost two-thirds of the total; Spanish ranked third with an estimated fourteen per cent of the total; Japanese was fourth--even though their immigration did not start until 1908. Germans ranked fifth with 4.2 per cent of the total.

the Catholic population in Brazil and Argentina. There seems to have developed greater emphasis on programs for the young people. The use of sports as a proselyting tool came to be frequently used, especially in Argentina. English classes were expanded to make friends for the Church. Mormon elders brought attention to the Church by means of basketball and baseball teams, quartets and entertaining. There is a possibility that these methods caused some people to join the Church out of a feeling of friendship for the elders and not because of sincere religious convictions. However, it cannot be denied that sports activity and entertaining dispelled much of the prejudice against the Mormons and made the Church more appealing to many people.

The Mormon Church in Brazil and Argentina has appealed more to women than to men. During the fifteen years between 1925 and 1940, four hundred sixty-nine women joined the Church. For the same period of time only two hundred sixty-three men were converted to Mormonism. The membership of the missions had almost twice as many adult women as adult men.²

The predominance of women among the total Church membership in Brazil and Argentina was not different from the general over-all religious picture in South America. Church membership in general in Latin America seems to be made up mostly of women.

The most loyal Catholics are to be numbered among the women and the members of the lowest classes. Most of the men of the higher classes are "nominal Catholics", that is, they abstain from contact with the sacraments

²Appendix A.

until the time for the ministration of extreme unction.³

Mormonism, a religion that acquires most of its leadership from the local male membership, has been under a handicap in Brazil and Argentina. There are not many men who join the Church and of these, a smaller number are deemed worthy to receive the Priesthood--a prerequisite to holding a position of local leadership. Mormon elders have been anxious to enlarge the numbers of the local Priesthood, but it has not always been possible to do so. By 1940, there were one hundred twenty men in the two missions who had been ordained to the Priesthood. Thirty-one of these held the Melchizedek Priesthood. The total male membership in the two missions was two hundred sixty-three. One hundred forty-three men had joined the Church but had not received the Priesthood.⁴

After fifteen years of proselyting in Brazil and Argentina by approximately one hundred sixty-six Mormon elders, the Church recorded a total membership of eight hundred forty-six members in November of 1940. These members were located in twenty-four branches in the two countries.⁵

The growth of the Mormon church in Brazil and Argentina could have been much more rapid had it found among the people the characteristic of active, voluntary participation in religious life by the male population. However, the

³ Mecham, *op. cit.*, 507. Also see A. Curtis Wilgus, *Modern Hispanic America* (Washington, D.C.: George Washington University Press, 1933), 606.

⁴ Appendix A.

⁵ Ibid.

men in these countries have generally grown up with the idea that the local priest assumes the responsibility of the church. They seem to be convinced that religion is for the women and are quite comfortable in having them assume the religious responsibility in the family. Contrary to this predominant impression, Mormonism has attempted to introduce a religious system oriented around the responsibility of the male head of the family to lead out in religious matters pertaining to his family and other fellow members. It is apparent that the Mormon philosophy of strong local male leadership has not been congruous with the religious ideology of most Brazilian and Argentine people. This continues to be one of the major problems of the Church in this part of the world. Where the male members are not particularly inclined to be religious, the problem of finding worthy local leadership becomes even more difficult. The Church in Brazil and Argentina met its greatest test when all the North American missionaries returned in 1943 and there were no replacements because of the war. Direction of the branches was left in the hands of local members. The Church succeeded in staying organized in those branches where there were sufficient local male members capable of priesthood leadership. In branches where the membership was primarily made up of women, the program of the Church slowed down and meetings were not consistently continued. The two years without missionaries tested the conversion of many of the Mormon members. That most of them remained faithful is a good indication that Mormonism had succeeded in establishing a North American religious system in South America. Although its results were not spectacular, the Mormon church during fifteen years of

pioneering missionary work before World War II succeeded in gaining a firm foothold upon which to base an expanded post-war missionary operation that has grown considerably in recent years.

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1925	3	6	2	2	--	--	--	18	-	----
1926	9	5	4	4	1	8	5	5	27	- \$40.93
1927	12	12	5	2	3	6	19	5	8	48 - 36.23 2.5 pesos = \$1
1928	8	17	7	1	9	11	31	5	9	73 - 35.35 "
1929	10	20	5	2	7	17	40	8	10	89 1 39.05 "
1930	14	36	6	3	7	26	66	8	19	135 - 38.53 "
1931	18	20	7	2	8	34	74	13	21	159 - 24.52 3 pesos = \$1
1932	19	44	9	1	9	53	104	16	25	217 3 23.79 "
1933	14	39	1	8	4	13	62	120	17	30 255 - 26.20 4 pesos = \$1
1934	14	26	1	9	6	19	57	132	23	29 276 8 29.27 "

MISSION STATISTICS, SOUTH AMERICAN MISSION, 1925-1934

APPENDIX A

Year

No. of Missionaries
As of November 30th

Convert Baptisms

Elders

Priests

Teachers

Deacons

Male Members Not
Having Priesthood

Female Members

Male Children

Female Children

Total Membership

Excommunications

Average Monthly
Expenses per Missionary

Approximate Exchange

1937	37	19	4	3	5	9	36	92	16	16	181	-	27.64	"
1938	38	30	4	4	5	9	40	119	19	16	216	-	23.00	"
1939	55	17	5	4	4	10	43	137	17	12	232	-	23.41	"
1940	75	17	5	4	4	10	55	145	16	10	249	-	26.82	"
1941	79	18	7	3	5	15	59	154	15	18	276	1	28.85	"
1942	44	66	12	5	3	16	79	200	17	18	350	-	---	---
1943	1	34	--	-	-	--	--	--	--	--	--	-	---	---
1944	--	23	23	9	6	23	82	231	18	22	409	-	---	---

MISSION STATISTICS, BRAZILIAN MISSION, 1935-1944

1935	Year
14	No. of Missionaries As of November 30th
29	Convert Baptisms
	Elders
4	Priests
4	Teachers
7	Deacons
25	Male Members Not Having Priesthood
66	Female Members
12	Male Children
19	Female Children
137	Total Membership
-	Excommunications
\$22.49	Average Monthly Expenses per Missionary
1 milreis = \$.06	
"	Approximate Exchange

1936 28 14 1 4 5 7 31 75 11 16 150 2 26.67 "

1937	48	72	10	8	11	22	59	185	28	26	349	-	29.10	3.3	"	=\$1
1938	47	66	13	10	22	14	71	234	41	33	438	-	31.30		"	
1939	57	60	20	22	14	23	74	282	41	42	518	-	26.77		"	
1940	55	66	26	29	19	23	88	324	42	46	597	1	24.35		"	
1941	76	48	32	38	19	28	89	356	42	38	642	2	29.31		"	
1942	54	92	--	--	--	--	--	--	--	--	792	-	---		---	
1943	21	76	46	35	16	46	122	441	41	51	796	27	---		---	
1944	1	25	51	38	23	45	115	436	41	52	801	2	---		---	

APPENDIX B

SOUTH AMERICAN MISSION

1926		1933	
Ballard, Melvin J.	Utah	Drecksel, Geohardt O.	Utah
Wells, Rulon S.	Utah	Walker, Clive S.	Utah
Pratt, Rey L.	Utah	Jones, Thomas W.	Idaho
		Laird, Thomas H.	Idaho
		Peterson, Niels M.	Utah
		Ballsteadt, David J.	Utah
		Schmidt, Ludwig	Illinois
		Franz, Walter B.	Utah
		Burgener, Joseph R.	Utah
		Berry, Herbert L.	Arizona
1927		1934	
Preston, Eugene A.	Utah	Cluff, Sidney R.	Utah
Sharp, James V.	Utah	Kimball, David M.	Arizona
Davis, Paul W.	Arizona	Durham, Eugene R.	Utah
		Loscher, Peter	Utah
1928		1935	
Jensen, Jewel C.	Utah	Burbidge, Grant M.	Utah
Merrell, Douglas B.	Utah	Borgquist, Parley P.	Utah
Spencer, Russell I.	Utah	Stoof, K. M. Reinhold	Utah
Stoddard, Waldo T.	Utah	Stoof, Martha F. E.	Utah
		Schindler, Emil A. J.	Utah
1929			
Christian, Lewis E.	Utah		
Clegg, Heber M.	Utah		
Heinz, William F.	Idaho		
Williams, Frederick S.	Arizona		
1930			
Brundage, Harry P.	California		
Spencer, Adrian G.	Wyoming		
Schindler, Emil A. J.	Utah		
1931			
Gardner, John B.	Utah		
Cannon, Jack C.	Utah		
Wheeler, Victor J.	Utah		
1932			
Bagley, Elwin E.	California		
Woodbury, Melvin L.	Utah		
Vowdrey, Wendell C.	Utah		
Bluth, Lathaine E.	Mexico		

Note: Missionaries are listed under the year they were released from the mission.

Mission President: M. Reinhold Stoof
June 1926 - April 1935

ARGENTINE MISSION

1936		Petrie, James A.	Arizona
Fox, George W.	Utah	Mortensen, James A.	Arizona
Larson, Clyde V.	Utah	Stuart, Claude W.	Idaho
Tremelling, Lewis	Utah	Vanec, Marion I.	Arizona
Zollinger, Floyd A.	Utah	1940	
1937		Duke, Addison M.	Utah
Lofthouse, Vernal F.	Idaho	Allen, Ben R.	Arizona
Smith, Justin M.	Utah	Fenn, Karl R.	California
Steel, Marian R.	Idaho	Smith, Jesse B.	Wyoming
1938		Allen, Jesse L.	Idaho
Ostendorf, August G.	New York	Brown, Harold	California
Cummings, Julian W.	Utah	Hatch, Ivan E.	California
Valentine, Lee B.	Utah	Moon, Rulon M.	Utah
Rowe, Grant B.	Utah	Larson, Rolf L.	Arizona
Armstrong, Vaughn W.	Utah	Taylor, Harvey D.	Arizona
Young, Walter Ernest	Mexico	Brinton, George A.	Utah
Young, Cecile S.	Mexico	Earl, Joseph D.	Washington, D. C.
Holland, Ross W.	Idaho	Williams, Orlando C.	Arizona
Alleman, William M.	Utah	Skousen, Samuel J.	Arizona
Maurer, Harry D.	Nevada	Willis, Max Lynn	Arizona
Beus, Jam R.	Utah	Standing, Robert T.	Utah
Clark, Ben E.	Utah	Bergeson, Dale A.	Utah
Murphy, Thomas F.	Idaho	Edmonds, Clyde M.	Utah
Anderson, Jerald A.	Idaho	Moffett, Oren E.	Utah
Holbrook, Jam R.	Utah	Whipple, Alma V.	Arizona
Payne, Junuis L.		McGride, Richard B.	Arizona
Cheney, Boyd C.	Utah	Asay, Orson H.	Wyoming
Flake, Lavon H.	Arizona	Watson, L. Alfred	Arizona
Lammoreaux, David T.	Arizona	Farnsworth, Pershing	Arizona
Shreeve, Lyman S.	Arizona	Quealy, Jay A., Jr.	California
Quist, Homer B.	Idaho	Note: Missionaries are listed under the year they were released from the mission.	
1939		Mission Presidents:	
Chalk, Reed J.	California	W. Ernest Young	
Holman, Rulon J.	Idaho	July 1935 - September 1938	
Brady, Lee P.	Utah	Frederick S. Williams	
Skousen, Willard I.	Arizona	September 1938 - August 1942	
Nelson, Morris E.	Arizona		
Smith, Don H.	California		
Lunt, Henry R.	Arizona		
Lynn, Gerald O.	Wyoming		

BRAZILIAN MISSION

1936

Patterson, Phillip G.	Arizona
Bayles, Reed E.	Utah
Cannon, Melvin C.	Utah
Hunger, Joseph H.	Utah

1937

Smith, David H.	Idaho
Stool, Paul	Utah
Woodruff, Paul A.	Idaho
Smoot, Jay A.	Utah

1938

Palmer, Merlin C.	Idaho
Rueckert, Harold	Utah
Rudd, Samuel C.	Utah
Jensen, Milo A.	Utah
Kearsley, Irwin H.	Idaho
Taylor, Vern G.	Utah
Kennard, Leonidas H.	Utah
Taylor, George H.	Utah
Grant, David B.	California
Wride, Leon D.	Utah
Glauser, Frederick	Nevada
Myler, Esbee O.	Wyoming
Rex, Harold M.	Wyoming
Tippetts, Marion E.	Wyoming
Tippetts, Heber A.	Wyoming
Mertlick, Matthiss P.	Utah
Keate, Earl N.	Utah
Howells, Rulon S.	Utah
Howells, Mary P.	Utah
Cragun, Calvin G.	California

1939

Knight, Donald A.	Utah
Rose, Roger M.	Minnesota
Muirbrook, Elmer C.	California
Buhrley, Louis E.	Utah
Stevenson, Heber J. R.	Utah
Zenger, Ray H.	Utah
Reynolds, Leonard L.	Utah

Butler, Edwin M.	Utah
English, Fred O.	Arizona
Imlay, James E.	Utah
Yeamon, Cleo V.	Idaho
Lunt, Edward A.	Arizona
Alder, Seth L.	Utah
Halloday, Robert E.	Utah
Edwards, Luther A.	Utah
Barton, Harmon A.	Utah
Cutler, Robert K.	California
Jones, Ralph H.	Utah
Grismore, Richard G.	Utah
Madsen, Reed R.	Idaho
Gardner, Lucius L.	Arizona
Palmer, Parley E.	Canada
Hymas, Max W.	Utah
Robinson, Howard W.	Utah
Brooks, Grant L.	Utah
Morris, Melvin H.	Utah
Faust, Augustus F.	Utah
Ballsteadt, Emmanuel	Utah
Beck, Wayne M.	Utah

Note: Missionaries are listed under the year they were released from the mission.

Mission Presidents:

Rulon S. Howells

April 1935 - September 1938

J. Alden Bowers

September 1938 - February 1942